Rev. N. T. Ban[illegible]

The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder;

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Poetry.

KINDRED HEARTS.

HEMANS.

O! ask not, hope thou not too much
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountains flow;
Few and by still conflicting powers
Forbidden here to meet—
Such ties would make this earth of ours
Too fair for aught so fleet.

It may be that thy brother's eye
Sees not as thine, which turns
In such deep reverence to the sky,
Where the rich sunset burns;
It may be that the breath of spring,
Born amidst violets lone,
A rapture o'er thy soul can bring,
A dream, to his unknown.

The tune that speaks of other times—
A sorrowful delight!
The melody of distant climes
The sound of waves by night;
The wind, that with so many a tone,
Some chord within can thrill—
These may have language all thine own,
To *him* a mystery still.

Yet scorn thou not for this, the true
And steadfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy grief borne part,
And watched through sickness by thy bed,—
Call his a kindred heart!

But for those bonds all perfect made,
Wherein bright spirits blend,
Like sister flowers of one sweet shade,
With the same breeze that bend,
For that full bliss of thought allied,
Never to mortals given,
O! lay thy lovely dreams aside,
Or lift them unto heaven.

For the Episcopal Recorder.

FAMILY PRAYERS.

THURSDAY MORNING.

Thou, O God, art praised in Zion,—angels and archangels, saints above and saints below, the whole family of thine elect, both in heaven and earth, worship Thee, the fountain of all blessedness, and the giver of all good. We likewise, the chief, but not the least favoured of sinners, desire to join the company of thy redeemed, and to offer up our spiritual sacrifice of praise to thee. Accept, O gracious God, the mite we bring; pardon the iniquity which cleaves to our duties; meet us with a blessing; and receive us graciously, for the sake of Jesus Christ our Lord. O thou who hast borne with us so long, and done so much for us; of whom alone cometh our salvation, and by whom we escape death; moved by the sense of our necessities, and encouraged by the daily experience of thy mercies, we desire still to shelter ourselves under the shadow of thy wings, and to continue our supplications at the throne of thy grace. We most humbly beseech thee, who fashionest the hearts of the sons of men, that thou wouldst prepare our hearts to come into thy sacred presence, and to call upon thy blessed name. O pour down upon us the Spirit of grace and of supplication; yea let thy good Spirit help our infirmities, and teach us how to pray. We who are but poor worms, and sinful dust and ashes, have taken upon us to speak to thee, the Sovereign majesty of heaven and earth. O let not our great and manifold sins provoke thee to hide thy face from us, and to shut up thy loving kindness in displeasure against us. Lord, be merciful to us sinners, for the sake of him whom thou hast exalted to be a Prince and a Saviour, to give repentance unto his people, and forgiveness of sins. Heal our souls, which have greatly sinned against thee; heal our backslidings, and love us freely; take away our ungodliness, until thou shalt find none. Renew us daily unto repentance; establish our hearts in thy faith and fear; and hold up our goings in thy paths, that our footsteps slip not. Make us in the strength of thy grace, to go on from conquering, to conquer all the enemies of our souls, and all the hindrances of our salvation, until thou hast bruised Satan under our feet. We bless thee for the mercies of the night. We laid us down to sleep, and have risen again, for thou hast sustained us, and made us to dwell in safety. May we ever experience the comfort of thy protection, and the help of thy salvation. May we find thee to be indeed, a God of pardon, a God of sanctification, a God of preservation. Dispose of us, we beseech thee, and of all that concerns us, this day, to the glory of thy name. Keep us at all times, in all places, and in all companies, from the evil of sin, and from all other evils, to which the greatness of our sins makes us liable. And take thou, O heavenly Father, the charge, guidance, and government of us; lead us by thy counsel, until thou hast brought us to thy kingdom and thy glory. In the meanwhile sanctify to us, all thy dealings with us, and seal us thine, to the day of redemption; for the sake of thy tender mercies, and the abundant merits of Jesus Christ, our blessed Mediator and Redeemer.—*Amen.*

THE MINISTER'S LAST WISH FOR HIS PEOPLE.

(From the late Rev. H. Blunt.)

We charge you, above all things, beware of the peace of the world; it is a dying, failing, transitory thing; nay, it is worse than this; it is a betraying, deluding, eternally-destroying thing. We do not tell you that the world can give no peace; the lives, and even the deaths, of many of its most devoted followers, would contradict us; it can give a temporary repose, as even our Lord himself acknowledged, when he said, speaking of the "peace" which he bequeaths his people, "Not as the world giveth, give I unto you." It does continually give it; it presents it as one of the most common, as well as the most noxious of its immunities; it holds the poisoned chalice to the lips of all its votaries, and if you have not drunk it, the grace of God has alone prevented you. This peace of the world, although but temporary, [illegible] the very verge of time, so that even inspiration itself has declared, that "the wicked have no bands in their death." Like the bird, of which travellers tell, that fans its victims with its pinions, until their sleep be sound, while it draws the life-blood from their body, and gives them no waking moment, until their temporary slumbers are made perpetual by the cold hand of death; so does the world lull into slumber the poor deceived soul, and keep it thus, in an unbroken calm, even to the solemn moment, when it awakes in eternity, and its peace is for the first time broken, by the worm which shall never die, and the fires which never shall be quenched. May God, in his infinite mercy, preserve us from such a peace as this; so far from wishing it to be the portion of any among you, we most earnestly pray God that you may never be the objects of it, or, if you are for a time soothed by the spirit of the world in which you live, into slumbers such as these, that you may be aroused, awakened, and forever disenthralled from its dreadful fascinations.

When we say, "Peace be unto you," then we address those only who have been the subjects of that justifying and sanctifying grace of which we have already spoken. The desire of our hearts for you this day, is "peace." Peace in life, peace in death, peace throughout eternity; we believe that we can ask for you, from the treasury of God, no higher, richer, or more satisfying portion.

Peace in life, we pray may be yours; peace in all the increasingly difficult duties, with which, as we advance in years, life must abound. May every duty to which you are called, however difficult, or however harrassing, reflect in passing, such peace upon your conscience, that you may find, as David found, that "IN KEEPING God's commandments there is great reward," and that, at the close of your course, you may be enabled to say with St. Paul, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, by the grace of God, we have had our conversation in the world." Again, peace be yours,—peace in all the trials and sorrows, and disappointments of life,—that peace "with which a stranger intermeddleth not," which flows from the sense of God's pardoning love, of your union with Christ, of your promised and approaching felicity. A peace which the heaviest storms shall not disperse, nor the wildest tempests terrify. A peace which shall outlive all trials, all sorrows, all disappointments, which shall gain fresh strength from every visitation, and shall become more firm, and solid, and unchangeable, as all earthly props are taken from you, and all worldly comforts fail.

Peace in death, we pray may be yours. Dying grace for a dying hour. We shall all greatly need it, for we shall have that to do which we have never done, and which our finite powers are but little calculated to achieve; to meet the last enemy, to fight, to conquer, yea, to be more than conqueror through Him that loved us. Then will be seen, as Moses said, "Who are the Lord's, and who are holy;" (Numbers xvi. 5.) who have received the offers of a Saviour, and been clothed in the garments of salvation, and made meet to sit down at the marriage supper of the Lamb. Many of you, who have never before known peace, shall know it then; and some perhaps, be permitted to feel such happiness at that solemn hour, as one who has now departed to his rest, felt, when he thus expressed himself on the eve of nature's dissolution: "Is this dying? Would that it might last forever!" For be assured, that however great your dread of the last enemy now may be, his terrors shall lose their power as he approaches, and you shall find, that as Satan is but a chained lion, so death is but a stingless serpent, to you who are "in Christ Jesus." For has He not revealed that He came to "Deliver them who, through fear of death, are all their life-time subject to bondage?" (Heb. ii. 15.)

Lastly, Peace throughout eternity, we pray may be yours. Yes, beloved brethren, this is the consummation, and nothing short of this is the consummation of our desires and prayers for all, and for each of you,—peace throughout eternity. Having enjoyed peace in the performance of all duties; in the endurance of all trials; in the resistance of all temptations; and having experienced its solace on the bed of sickness and at the hour of death, may you enter upon that eternal and unbroken "rest which remaineth for the people of God;" that peace which no sin shall interrupt, no sorrow sully; that peace which has existed through all eternity, in the immediate presence of the Triune Jehovah, in the Church of the First-born, for which all Church-membership on earth, is the preparation, and of which it is the faint and imperfect type. That will be, indeed a glorious day, when prayer shall be exchanged for praise; when discourses, dark and imperfect discourses, concerning God and his Christ, shall give place to the open vision of Him, to seeing with our own eyes, "the King in his beauty," to hearing, with our own ears, the blissful accents of his voice; when sacramental recollections of Him shall cease, and we shall sit down at His table, and be partakers of his throne; when these earthly temples, in which we have so often, and so long delighted to meet together for the worship of God, yea, when all temples shall have passed away, no longer needed; for we shall "see no temple there, for God Almighty and the Lamb are the temple of it."

May these holy services which we have been permitted to commence together, be perpetuated in the far more perfect and blessed services above. May many among you be then "our joy and crown of rejoicing;" and may we be yours, when ministers and people shall meet in the presence of Him, whose name we bear, and whose love shall be the everlasting subject of our song; when that grace which we now desire for you and for ourselves, shall be exchanged for glory, and that peace, forever perfected in the eternal mansions of our Father's house.

For the Episcopal Recorder.

LACONICS.

1. Men talk of new translations of the Bible, the best I can think of is, to translate it into action.

2. *A voice from experience.* A hard battle, with earthly lusts and other spiritual foes, I have had to fight—had I learned earlier to fight in the name of the Lord, in sole reliance upon his aid for strength and counsel, and in the single eyed discharge of my duty, how much sooner and easier had been the victory. Oh the folly of my former years. Not in the commission of gross sins, but in yielding to the tyranny of an unsubdued will, and in putting my own devices in the place of heavenly wisdom. Let him that readeth be warned hereby.

3. He that would see well must see with other people's eyes, no less than with his own.

For example: I have faults, which others see and may give a friendly or an unfriendly hint of them. Now, if I shut my eyes to what they see, I fail of a precious advantage.

And oh, how important is this doctrine, when made to embrace the seeing of Him who made us. Could we but see according to the revelations that He has vouchsafed, how wise and happy should we become.

4. He that will have his *own* way to heaven, must walk in the devil's way to hell.

5. Why do men so much fear to cross the river of death? Is it not because they have no friends, no possessions beyond? Looking across there with only the eye of sense, no telescope of faith, they see only bare deserts, and frightful solitudes, which no creature can desire to approach. Here on earth, they find some fruits, more or less wholesome, some companions more or less pleasant, and so can lead lives not entirely without solace. Even good men sometimes fall short of the comfort they ought to feel in approaching "death's cold flood," from not having become sufficiently acquainted beyond, from not being familiar with the objects there to be seen by the eye of faith. Without the constant habit of looking beyond, of fixing the eye steadfastly upon the goodly prospects and treasures and companions there, all has a cold, misty look, even less desirable than the half barren clime that we now inhabit. We must discover something corresponding to our native inclinations to excitement and activity, or no place can seem tolerable as a fixed residence.

O my brethren, who of us lives wisely in this little life here given? Must we remain such slaves of time and sense, as we so often are? Can faith work in us no cure? Have we made complete trial? How came a Paul, or a Leighton, by such apprehensions of death, as to make his approach far more welcome than terrible? What Gospel had they that we have not? What Spirit working in them, that will not work in us? Can we never learn to tread in their footsteps? Why?

Chester Springs, Jan. 24. C. S. A.

For the Episcopal Recorder.

ALTERNATIVES.

He that will not have grace here, must have disgrace hereafter.

He that will not in time, repent of his sins, shall in eternity be sorry for them.

He that will pamper his body, shall hamper his soul.

If thy sins thou'lt never confess,
Thy soul will God never bless.

For the Episcopal Recorder.

IS THERE ANY PRESCRIBED FORM OF CHURCH GOVERNMENT, I. E. MINISTRY, SET FORTH IN SCRIPTURE?

[No. 2.]

Some, in opposing Episcopacy or the doctrine, that Christ and his inspired Apostles acting by his authority, did institute a particular ministry of three orders in his Church, the first having in their order of office the Scriptural authority to ordain, and of chief government in the Church, as the twelve Apostles, and the Apostles Matthias, James the brother of our Lord, Epaphroditus, Barnabas, Paul, Timothy and Titus,—deny that there is any *prescribed form* or institution of the Christian ministry, or as they often word it, "form of Church government," set forth in Scripture. Such a denial we believe to be in fact, as we showed in a former article, *a denial that Christ did institute a ministry in his Church.* Not that it is supposed they are properly aware of this fact, or clearly perceive the full force and the legitimate consequences resulting therefrom, involved in that denial. It is our impression, that in some instances the persons affirming there is no prescribed form, &c. in Scripture, are not accustomed to look beyond the *point* they desire to overturn, viz: Episcopacy as a Scriptural doctrine, to the fact that a denial of the doctrine of a prescribed form or institution of the Christian ministry, surely involves a denial of *any* ministry whatsoever as instituted in Scripture! Yet such, it appears to us, is the legitimate and logical consequence. Besides, we would suggest, and endeavor to do it in the true spirit of Christian charity, the possibility that the minds of some may be hindered from perceiving this consequence, by the form of the expression—"Church government," as if in the question between them and us this was a somewhat different matter from an instituted ministry. Such are desired to change the form of expression if they would get a clear idea, an exact notion of the *thing* really in question. Instead of the words "*Church government,*" let them use the words, *form or institution of the ministry.*" The question then clearly stands out, *is there any prescribed form, any set institution of the Christian ministry by Christ or his Apostles, by his authority?* If there be an institution of the ministry it must be a set institution (God hath *set* some in the Church, first Apostles, secondarily prophets, thirdly, teachers, 1 Cor. 12: 28.) if there be a ministry instituted, and be visible, it must have a prescribed form to be a Scriptural institution of our Lord in his Church. And could those who have hitherto thought otherwise be persuaded to calmly and thoroughly consider this whole matter in the principles and consequences involved, they must, in our judgment, be constrained to take as the true Scripture ground, an instituted ministry according to a prescribed form or institution. Indeed the doctrine of an instituted ministry according to a prescribed form, as a *Scriptural doctrine*, is a foundation principle essential to the Episcopal, Presbyterian, and Congregational systems of ministry and government. For *any* of these therefore to deny the doctrine of a prescribed form of the Christian ministry, is to deny the principle which lies at the foundation of, is incorporated with, and forms part and parcel of his own system of the Christian ministry. Each system is built upon the settled principle of a Scripturally prescribed form or institution of the ministry by divine authority. This is a principle held in common by these Christian bodies. And each, taking their stand on this settled principle, affirm their conviction that their own form of ministry is the true Scriptural institution. The first, believing this true Scripturally instituted ministry to be Episcopal; the second, Presbyterian; the third, Congregational. From this it is plainly seen that the *real question* between them is simply this: Which *is* the Scriptural institution? Which the prescribed form designated by divine inspiration and authority in the Bible? To this main point, before which every subordinate one in this matter sinks away and is of little importance, the main attention of the inquirer should be directed: To the law and the testimony. The testimony of the primitive Christian writers also as to what was *the fact* of the ministry as left by the Apostles and received by the Church to be perpetuated to coming ages,—to which fact they were, as we suppose all will readily allow, competent witnesses, as well as to what books were then received as of inspired authority—is not to be rejected; but may aid us in settling the true interpretation of Scripture concerning the matter in question. It is not our purpose to discuss the point in question between the different Christian bodies above mentioned. But we may be permitted to remark: that to maintain what we believe to be the Scriptural institution of the ministry, and consequently of divine authority and binding obligation, with the firmness and charity of a Christian spirit acting in the fear of God and a strict adherence to his truth, not so anxious what men may say of us or how they may misunderstand our motives and misrepresent our conduct or principles, is not "bigotry," unless a conscientious adherence in the love of God and of truth and the souls of men, to an examined fact, be bigotry; nor is it "intolerance," unless the pressure of affirmed and believed truth though stated in charity be intolerance; nor yet is it "unchurching others," unless the maintaining of truth in opposition to what is believed to be error is doing it. Truth cannot unchurch; though a neglect to ascertain the truth may leave a man out of the Church; then the blame lies at his door not at truth's. Nor can the setting forth of truth in the distinct clearness of its majesty, however hard it may bear on men not in the truth, be justly denominated arrogant and intolerant, unchurching them. Neither ought the firmest maintenance of truth be termed in rebuke or censure, "exclusiveness." Truth in its very nature is *exclusive.*

It admits of no compromise; and we ought to seek and hold it in its purity *exclusive* of all beside. What men, and professedly Christian men, mean by charging exclusiveness upon him who in the fear of God maintains what in his judgment is the truth of scripture concerning the Christian ministry, we confess we do not know. It is the dictate of charity, even that charity which rejoiceth in the truth, to uphold the scripture institution of the ministry in the form of its institution. It is matter of Christian duty, and of fidelity to God and the Gospel of his grace. Surely Christian men ought not to shrink from facing Christian truth. Let Christians allow that truth may be held in charity. Let them allow that the Scriptures are obligatory in the matter of the Christian ministry. Then the main question is, what is the Scripture form or institution of the ministry? That ascertained, the question is at rest. That ascertained, we are bound to receive and obey. That ascertained, and the obligation is on our soul to maintain it, no matter what unpleasant consequences to the views and feelings of others may result. But maintained as a divine institution and of commanding obligation, with a Christian spirit and a Christian manner. It is easy to use the words, "intolerant, Popery, bigotry, &c;" but we submit whether it is Christian, honest, manly, to apply these terms to one who upholds in a firm, clear, decided, but with feelings of charity towards others, what he believes to be the scriptural institution of the Christian ministry—the Episcopacy. The heart of the truly Christian man may well mourn over the asperity and hastiness of temper betrayed, and language used, by many controvertists in their discussions. In the question between us and our Presbyterian and Congregational brethren, of the form of the ministry as set forth in Scripture, let us first consider the fundamental principle common to us all, the doctrine, that there is a prescribed form and institution of the Christian ministry laid down in Scripture to be received and perpetuated in the Church. On this common ground let us plant our feet as on a Rock not to be moved—for could it be moved, the ministry as an institution of our Lord in his Church must be swept away with it—and then the simple question to be settled is, what is the form of institution set forth in Holy Scripture. And when this important question is discussed let it be as Christian brethren should discuss with Christian brethren a question in which they and the Church of Christ are alike concerned. D. G. T.

REASONS WHY I AM A CHURCHMAN.

VIII. Because the *Liturgy* of the Episcopal Church is conservative of Christian doctrine, or is adapted to perpetuate in the Church, the truth of God, in its simplicity and purity.

St. Paul, in his Epistle to Timothy, makes mention of a "*form of sound words.*" (2 Tim. i. 13.) The Liturgy has proved itself such a form. And in proof that it has exerted this conservative power, we invite the strictest attention to [illegible] religious doctrine among [illegible] of protestant christendom, which [illegible] rejected a Liturgy. We appeal to facts, and we ask if they do not furnish an unanswerable proof, of the necessity of that form of sound words to which St. Paul bids us "hold fast."

As a mere specimen of these facts, which is all that our present limits will allow, we call attention to the following statements.

"Out of 258 Presbyterian Chapels in England, which is the whole number, it is asserted, on the authority of the dissenters themselves, that 235 of these are actually Unitarian in sentiment,—thus "denying the Lord that bought them." (2 Pet. ii. 1.)

"The English body of the *three denominations*, as it is called, is composed of Presbyterians, Independents and Baptists. Of that portion of the latter class, called general Baptists, a majority are acknowledged Unitarians, and the Presbyterian Churches, throughout England, are understood to be occupied by congregations of this sort.

"The great body of the Presbyterian Churches, established in England about the time of Cromwell, have become decidedly Unitarian."

Look also at the state of things on continental Europe, in Geneva, and Switzerland, and Germany, the very cradle of the Reformation, as it has been called, the land of Calvin, and Luther, and Melancthon. See what a change in religious doctrines has prevailed there.

Dwight, a modern traveller, says, "I saw but one individual in Germany who believed in the eternity of future punishments."

"At the present time, the twenty-seven Pastors of the established Church, of the canton of Geneva, are understood, with two or three exceptions, to hold to Unitarian opinions."

"The principal sources of supply for the ministry of the French Churches, are the schools of Geneva, and Montauban, where the Unitarian system has ascendancy."

"It is undeniable, that *in every instance* abroad, where the Presbyterian form of government has been brought in contact with Unitarianism, it has yielded to the infection. This is found true in Holland, Geneva, France, England, Scotland, and Ireland."

Within the last five years, a distinguished Professor in Germany, whose lectures are thronged by young men drinking in the poison, it has been declared, and publicly maintained, that "no such being as Jesus Christ ever existed, and that the Bible is nothing more than a fable or mythos."

Indeed every traveller, and every reader of modern literature, knows well enough, what an almost universal spread of Rationalism, and Socinianism, and Infidelity, has swept over those fair fields like a blighting pestilence.

Turn now in contrast, to the English Episcopal Church, and to her daughter in America, the standards of which are acknowledged to be orthodox, by the Puritans themselves. From generation to generation, they have handed down the purity of Christian doctrine. One Lord's day after another her scriptural Liturgy has guided the devotions of minister and people. And if perchance, teachers of heresy are, or shall be found within her folds, they are obliged to stand continually convicted out of their own mouths, of the most barefaced, heaven-daring hypocrisy, or else to seek a refuge within some other enclosure. In either case, the Church under God, is saved from their influence, heresy has its check, and corrupt, erring nature, finds its necessary and healthful restraint.

See also the conservative influence of a Liturgy in the present condition of the Nestorian Church. Ground down, age after age, under Mahometan oppression, still their Liturgy, of which ministers and people know little or nothing, has within it, the spark of sacred fire, which can, and will be fanned into a flame. It contains those pure truths of God, on which the ruins of that Church may again be reared.

So also, Dr. Buchanan, speaking of the Syrian Christians, discovered by him, says, "They have the Bible, and a scriptural Liturgy, and *these will save a Church in the worst of times.* Had they not enjoyed the advantage of their Liturgy, *there would have been, in the revolutions of ages, no vestige of Christianity left among them.* WO TO THE DECLINING CHURCH, WHICH HATH NO GOSPEL LITURGY."

Let us turn now, for an instructive illustration of the value of a Liturgy, to the United States. Has there been no sad change in the theology of this country, among *non-Episcopalians?*

Let the spectacle of two rival and conflicting General Assemblies of Presbyterians, at Philadelphia, each refusing to recognize the other as Christian bodies, *answer* the question.

Let the antagonist Congregational theological seminaries in New England, and the real and essential errors in doctrine, which they mutually and solemnly charge upon each other, *answer* the question.

Let the present state of that ancient, venerable, and richly endowed school of the prophets, as the Puritans called it, and as such, founded it, in the colony where Plymouth rock once welcomed the sea-worn strangers, *answer* the question.

Hear the following confession of one who claims to be a descendant of the Puritans:—"Truly may it be said of those (Puritan) Churches, the glory is gone! There is a melancholy decay of piety throughout this land of our pilgrim fathers."

Read the following language of one, who sympathizes in sentiment, with the venerable university just mentioned and say if there is no danger. He says, "Men are stigmatized as heretics and infidels, who will not give up their *reason* and humanity to the belief of the story, of Abraham and his son, as of divine origin! A story revolting to justice and humanity!" And after alluding to what he profanely calls, the "contradictions," "the absurdities," and improbable and indecent stories of the New Testament, he sneeringly adds, and "yet this book (the New Testament,) is declared to be the word of God, and given by Divine inspiration."!!!

He says, "We may expect men as gifted, [illegible] *even more so*, than Jesus Christ, as Christianity is hereafter unfolded." "We are not saved by Christ who lived nineteen centuries ago, but by *the* Christ that we find in our own hearts." "We want no one to stand between us and God." &c. &c.

And yet all this in New England, and from one who sympathizes with the first institution in the country, in point of science and letters. Let the reader ponder all this in his heart, and if he is not wedded to a system, let him answer, whether there is not here, need of the conservative influence of a scriptural Liturgy.

Blessed be God, even in that land of apostacy, the Episcopal Church is planted, and rearing in faith, the standard of the blood-stained cross, and is pointing by her Liturgy, as well as ministry, to the "Lamb of God, who taketh away the sins of the world." We might expect the Deist, the Rationalist, and the Infidel, to deride our sacred Liturgy, which is so full of the doctrine of Christ's atoning sacrifice, but we will not believe, that Christians, who call themselves orthodox, will join their voices to swell such an unhallowed chorus.

From the London Record.

QUARTERLY REVIEW AND PROTESTANTISM.

The perusal of the first article in the number for December, just published, entitled, "The Vaudois Church and the King of Sardinia," has afforded us very high satisfaction, and must do so to every intelligent lover of his country. It is thoroughly Protestant, and pleads for the interference of this country (England) in behalf of the persecuted Vaudois, *whom by treaty we are bound to protect*, with a soundness of principle, and clearness of argument, and urgency of spirit, worthy of all commendation. The appearance of an article which can be accurately thus characterized in the *Quarterly Review*, is a cause of thankfulness, and a [illegible]

The nature and degree of the persecution of the Vaudois by the King of Sardinia, at the instance and through the instrumentality of the Papacy, we shall take an early opportunity of presenting it to our readers. But in relation to our right to interfere to prevent the continuance of those enormities, we beg to refer to the following passages from the *Review*. At page 7 it is said:—

"It is true that, more than a century before the earliest of those treaties, Queen Elizabeth was not ashamed to act on the doctrine that such a community of Christian principle as consisted in a renunciation of Popery, was itself a sufficient ground not merely for her sympathy, but for her succour. It is true that she made herself the defence of the Protestantism of Europe. It is true that Cromwell, half a century before the time when those treaties gave to England a specific right of intervention, claimed that right on the ground that it was *Protestantism* which was persecuted in Piedmont; and he told the Pope that the canon of England should be heard in the Vatican if those who, like England, had renounced the errors of Rome, were persecuted for having so renounced them. *We would not shrink from this language now.* If Russia be permitted to claim the right of protecting every insulated peasant of the Greek Church in the heart of Turkey; if France be permitted to claim a similar right of protecting the Church of Rome, not merely in the Levant, where Louis XIV. had exercised it, but in every island in the Pacific, in which by force or fraud that Church may hereafter be planted—as M. Guizot is understood to have assumed the right—we may well feel that England would do no more than God in his providence has called and enabled her to do, if she in like manner undertook the protection of all who with her have either thrown off or never suffered the bondage of Rome.

"But the right of the Vaudois to appeal to us, and our duty to meet that appeal, rest on specific treaties. The two great Protestant Powers of Europe in 1690, England and Holland, then united under one head, in a secret article of their treaty with the Duke of Savoy, signed on the 20th of October of that year, provided for the security of the Vaudois in the exercise of their religion and in the enjoyment of their property. . . . .

"Much as this is, it is not all: for not only is this secret article of the Treaty of the Hague (1690) recited word for word in the Treaty of Turin (1704,) and solemnly renewed and confirmed, but another document, an edict in relation to the Vaudois, is also still more remarkably incorporated in that last treaty."

We must refer our readers to the article itself for a full view of the argument, which we believe they will consider conclusive; and we now hasten to lay before them two additional extracts which are truly healing to the mind, as luminous statements of true Christian and Protestant principles, and of the duties and responsibilities which in this case attaches to them.

"The foundation of Protestantism is the affirmation that Holy Scripture containeth all things necessary for salvation: and while, as in the case of our own Church, protestantism quotes with respect Councils and Fathers as witnesses to facts, or as depositories of opinion, it denies that anything either in Councils or in Fathers has either strength or authority

unless the same be sustained by Holy Scripture. The time for these declarations has arrived. When others avow their settled purpose to 'unprotestantize' the English Church, and when they mourn over the Reformation as a wo, and over the Revolution as a rebellion and a sin, those on the other hand who regard the Reformation as the chief of the blessings which God has intrusted to England, and who look back with gratitude to the Revolution as the human means by which Providence continued to this Church and nation that great blessing of the Reformation, must not shrink, in silent passiveness, from the duty of proclaiming their juster sense of the duties and the privileges of their condition. The Protestantism which is enshrined in the United Church of England and Ireland as established in these realms is our Protestantism; but while we humbly and gratefully acknowledge our own distinguishing blessing, we must not refuse sympathy with those who under less favourable circumstances, have at any time renounced the bondage of our common foe.

"Such is the Church of the Vaudois: it has lost in the escape its Episcopal character and its share in the ancient liturgies of the Church: we deplore these losses most deeply;—but it has regained (we will not call it the right, but) the duty of private judgment, from the discharge of which duty the tyranny of Rome compulsorily withholds its slaves; and it has regained the free use of the Scriptures, which ought to be to the soul of every one of us like the light and air of animal life."

The last passage in the article is the following:—

"We trust that the Government of England has on this, as on other occasions, risen to the level of its duty; that duty constitutes its glory and its strength. When England shall abandon the cause of Protestantism, and shall cease to feel that a common resistance to Rome constitutes a just and legitimate ground of sympathy and support between herself and the weakest and most oppressed of the anti-papal communities of Europe, that cause indeed will not suffer; since God, the author and avenger of truth, requires not this or that feeble instrument of clay to protect his own people: they and their principles will be preserved; but the glory of protecting the one—of which England may deem herself unworthy—will be transferred, with the blessing of the Almighty, to other Powers now less exalted; but which, feeling the charge so transferred to them as their highest privilege, will be strengthened from on high to defend it to the end. They will adopt the prayer offered up, in the name of England by her immortal poet, to the Lord Almighty, on behalf of the Vaudois:—

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold—
Even them who kept thy truth so pure of old,
When all our fathers worship'd stocks and stones,
Forget not."

These are noble passages. They will meet, we know, a glad response, and infuse a corresponding glow into the breasts of thousands of our readers. But may the impulse not end in feeling, but burst forth into action! And if the heart be right, and the affections warm, and the principle stable, the best *modes* of action will not long be obscured in darkness.

For the Episcopal Recorder.

THOUGHTS

Suggested by reading Mr. Maurice's work on the Kingdom of Christ, by one who fears all new developments of religion.

A leading and favorite hypothesis of Mr. Maurice, is, that the whole world of religionists, of philosophers, politicians, poets, is in a longing search after something yet undiscovered, or unattained,—something catholic and true, an universal spiritual kingdom, as he calls it. The great principle, he says of Unitarians, Quakers, Reformers, Catholics and Rationalists, is the same, and is true; but the systems built upon it are all wrong in a greater or less degree. These systems are all coming to destruction. America especially, is craving this great desideratum, and she must find it, or else the common opinion is, that either Unitarianism or Romanism will take possession of this country, or divide it between them. He believes that there is something in Scripture on this subject yet to be drawn out, and that this age will witness the development. On this subject and some others, he speaks very much like the Tractarians, though he is careful not to identify himself with them, thereby aiding their cause the more, as professed neutrals generally do work most effectually for the party they secretly favour. This certain something, of which he speaks, evidently resembles most what the Tractarians call catholicity. Mr. Maurice deals very little in Scripture. Seldom has a work of its size, and on religion, referred so little to Scripture. There are very few quotations from, and references to, Scripture, in proof of his positions. The same may be said of all other writings to which he refers. He professes to enter into the very inmost soul of Luther, Calvin, Fox, the Reformers generally, the schoolmen, &c. and all the systems of the same, but never quotes their language nor refers to their books. The reader must take it all on his representation, or search through a library to ascertain his accuracy. Mr. Maurice is a deep philosopher throughout; seeing at a glance causes and results, penetrating into the interior of things, while others only behold the outsides. And yet is he not a little of the enthusiast in his language and opinions. As to his language he often reminds us of Madame Guion and Fenelon in their more mystical writings. As to his opinions, he says that nineteen-twentieths of the claims of the Romanists in behalf of modern miracles are false, of course the twentieth part is genuine (see p. 419). He believes also that modern poets and philosophers are inspired, the former answering in many most important respects to that of the ancient prophets of Israel. Hear his language: "So far from wishing the modern poet and philosopher not to consider himself as possessing a high vocation and real inspiration, it is the feeling I should wish most to cultivate in him. What I most dread is that he should not feel this—that he should think his words are his own—that he should glorify himself or his powers, and so inevitably deprave and abuse them. The misery of the past age, of its poets especially, was, that they wisely cast away this belief." (see p. 384.) Mr. Maurice is the strenuous advocate of the doctrine of the corporate character of our religion—our union with Christ through the church and its sacraments—rather than by individual faith and mental exercises. He speaks as if the incarnation of Christ and its effects were scarcely recognized among protestants. In dwelling on the union with Christ, it seems to me he nearly loses sight of the Holy Ghost and its part in man's sanctification and salvation. And in urging the power of the sacraments he says very little indeed of the word of God. One would suppose that there was no such passage as "being born again of the word." According to him all our regeneration consists in an union with Christ by baptism—when Christ's presence is bestowed on us, then we are annihilated, driven out, he is our life henceforth. Of personal holiness there is none. Christ's presence in us is the whole of religion. He objects to the Romanists' view of baptismal regeneration, because although effected by God through baptism, it seems to be something lodged in us and permanent, and not the mere presence of Christ, or Christ himself as a part of our nature. Now the doctrine of union with Christ is certainly a true and Scriptural one, rightly understood, but not in this way "that destroys all distinctions between God and man." The creature is not the Creator, or a part of him, though made and sustained by him, living, moving and having his being in him. The Creator is not the creature, though dwelling in him by the Spirit. The branches are not the vine, or the vine the branches, though connected. The head and members of the body, though intimately united, are still distinct parts. Holiness, in like manner, is not God himself, but something given to man by God, and kept there by God, who uses the means of his appointment. Religion is not God the Father, Son or Spirit dwelling in us, but the result of their grace. The fruit of the Spirit is love, joy, peace, &c. Mr. Maurice and some others seem to confound causes and effects.

Mr. Maurice's view of sin is very defective, we think. Scripture and our articles speak of it as the fault and corruption of our nature brought with us into the world—as a transgression of law—a doing evil—neglecting good—obeying the devil—as still remaining in the regenerate. Mr. Maurice says that the sin of the baptized person consists in denying that he is united to Christ—in denying that he is what he is—that this will be his condemnation. His doctrine is, that by baptism in the true Church—that is the Episcopally constituted Church—he is united to Christ, and by separating from this Church he separates himself from Christ. By this union with Christ in baptism we are not only washed from original sin in the sense of the forgiveness of sin, or the positive declaration of it—but also renewed in nature, having Christ's nature given to us, so that I see not where the doctrine of remaining corruption of nature will find a place in the system, any more than in Adam before the fall. I presume such is the system of Mr. Maurice, the same with the Schoolmen—with Mr. Newman and others, who say that as Adam by transgression forfeited the justifying righteousness of God given him after his first formation in God's image, by an act of sin, so the baptized by denying this union with Christ effected in baptism, are guilty of sin, and thus are separated from him. This seems to be the only account of sin that is given.

I might extend these remarks by showing that Mr. Maurice entertains very extravagant views of the Eucharist and also of the sacerdotal office. As to the latter he hesitates not to say, that so far from the priestly or sacrificial character of the ministry having terminated in Christ, it has been continued and greatly increased; and complains of the Romish Church not for having exalted the office of the Priest, but for having lowered it." (see p. 311.)

I have thus briefly noticed some of the leading points of this talented but most verbose and tedious writer. The most cursory reader cannot fail to perceive that the general tendency and effect of the work is to promote what is now called the Catholic, in other words, the Tractarian system—though it is only alluded to as a party or school. The concluding pages of the work are quite remarkable, and we think the best of the whole, as they serve to show the uncertainty and impracticability of his scheme. Let any one who wishes to see the author in the most amiable light, read the last section of the volume beginning at p. 546.

He would have the Episcopal Church bring over all other Churches to this universal spiritual kingdom, in some way which they shall not perceive—without putting in any high claims however, taking hold of that principle which he says is possessed in common by all, and thus drawing all together into that something which the present age is to develope.

But lest any should be disposed to form themselves into a school according to his book or views, as they have done after Dr. Pusey, he gives this concluding caution: "But since a school which should be formed to oppose all schools, must of necessity be more mischievous than any of them; and since a school which pretended to amalgamate the doctrines of all the schools, would be, as I think, more mischievous than that, I do pray earnestly that if schools should arise, they may come to nought; and that if what I have written in this book should tend, even in the least degree, to favor the establishment of them, they may come to nought."—See p. 568. We hope and believe the advice of the author will be followed. Meanwhile, it is deeply to be lamented that time, thought and money should be expended on these theories of religion, when there is so much of the experimental and practical that lies neglected. The Tractarians and their kinsmen are ever speaking of some deep thoughts and feelings, some ardent longings of soul, which our plain views of religion cannot satisfy. Are not these the cravings which can only be satisfied in the heavenly world, when we shall see our Lord as he is, and face to face—or, perhaps, in the millennial state, if our Lord shall reign personally on earth, as some expect? The unsatisfying nature of all earthly things, and the aspirations after something more, has ever, and justly been regarded, as a proof of the immortality of the soul;—so let these deep feelings and cravings of the Tractarians and their friends be regarded as longings for Heaven, and not as the true measure of our religion here below, else they will unwillingly lead to some false, visionary system. As to the developments of divine truth, of which they speak, as about to be made, if they would confine them to unfulfilled prophecy, and piously and modestly await the result, not without active effort for the same, there could be no objection; but if they mean that as to the glorious doctrines of revelation—as to the nature of union with Christ—the salutary influence of God's appointed ordinances—the effect of divine truth—and the privileges of the Church of Christ, that we and our brethren have been in the dark—that the word of God is still a sealed book—we must most solemnly protest against such speculations, and place them along side of those sects which in all ages have been springing up, pronouncing all others to be in darkness, and that the true light was dawning on them alone; or else by the side of some individual theorists in religion who strike out into some new, unexplored path of interpretation, in which alone they think truth is to be found.

ONE WHO FEARS ALL NEW DEVELOPMENTS IN RELIGION.

For the Episcopal Recorder.

LETTER FROM BISHOP MEADE, OF VA. TO THE BISHOP OF NEW YORK.

Millwood, Feb 8, 1844.

Right Rev. and Dear Sir,—The last mail brought me your circular to the Bishops of the Church, in which, by reason of some animadversion on your Episcopal act in the ordination of Mr. Carey, you invite a public trial according to the canon for the trial of Bishops. Will you allow me, in a spirit of friendship for all concerned in this unhappy affair, to suggest to you and them, what seems to me a more excellent way of its disposal. There seems to be a very general impression throughout our Church and country, extending to many who in our Mother Church take a deep interest in our affairs, that at our next General Convention something will be done evincive of the sentiment of the Church on some matters now agitating its peace. I have often been, both by letter and otherwise, inquired of, whether this may not be reasonably calculated on, and is not very necessary? My reply has ever been, that too much in this way must not be expected of the General Convention—that it has a most important, but difficult and delicate task to perform,—that is, to preserve the bond of union between the different dioceses—to legislate on main points for the whole, so as not to interfere with the rights of each part, producing alienation and tempting to separation. Controversial points must be kept as much as possible away from it. With matters of discipline—that is the execution of it, it has nothing to do, for that would greatly endanger peace and brotherly love.

Still it is impossible but that in some shape or other, disputed points will be discussed in the course of general legislation, and the prevailing sentiment of the Church be thus exhibited. More especially will this be the case with the house of Bishops, who in their pastoral letter address a triennial charge to the Church on matters of chief importance.

My object in this communication is to suggest to you the propriety of deferring all consideration of this question until the meeting of all the Bishops, and then to ask their candid, brotherly opinion on the subject in dispute. You will thus have the opinion—not of a selected court, which might be charged with prejudice or partiality, and thus be destitute of weight—but of the whole body of your brethren, which will be given, I am sure, not in the way of severe condemnation, if unfavorable, but of brotherly regret and disapprobation. As to myself, I have no hesitation in expressing, what, from the first, have been my views of the case. Entirely opposed to many sentiments uttered at the time, and since, by many concerned in the transaction, as contrary to the principles of our Church, I still regard it as a new case, coming unexpectedly, and by surprise upon yourself and others attended by personal and party considerations—influencing the judgment and feelings, and through them, the conduct of those concerned. Time was wanting, though, I think, it should have been taken at all events, for full consideration. You acted, it is stated, by the advice of two brethren in the Episcopate and nine presbyters, and not without some hesitation. On all these accounts, however much many of us may condemn the act, we must be disposed to appreciate the motives and circumstances of the actor. As to the trial of a Bishop for this the first act of the kind occurring in our Church, and under such circumstances, except it be for the purpose of declaring to the Church and world our condemnation of the act, I should be entirely opposed to it, especially when a far more Christian and effectual method is open to us in the manner I have suggested. Your own public call for a trial may be regarded as a voluntary invitation to the expression of such an opinion by the assembled bishops. Meanwhile, I do not think it should be regarded as a matter of wrong, if, after the full public exposure of the whole transaction, and after each Bishop has probably made up his own mind on the subject, (though but few of them are made known) any of them should feel constrained, out of duty to the Church, and to meet the continual inquiries made, and charges alleged, to express themselves so as to remove from themselves and the Church injurious impressions.

It appears to me that, in the peculiar circumstances of the Church, such an expression of opinion would meet the general expectation and demand as to the sentiment of the American Church on subjects now disturbing our peace. I mean not to interfere with the rights of clergy and laity to express their sentiments as individuals, or in Diocesan and General Convention, but only to suggest this as the mode by which the fraternal sentiment and advice of all the Bishops may be had, rather than by impeachment and trial, conducted by a portion of them. As your circular is published in the religious papers, I send this to one of them, for the consideration of those who may be interested in the subject.

Praying that God may guide us all in our opinions, feelings and conduct in relation to this, and all other matters affecting the welfare of religion and our beloved Church, and that His blessing may rest on yourself and diocese, I remain, your faithful brother in Christ,

W. MEADE.

Bp. of the Prot. Epis. Ch. of Va.

QUESTIONS ON THE XXXIX ARTICLES.

ART. XVI.—*Of Sin after Baptism.*

1. What do you mean by deadly sin?
2. Is any sin venial?
3. Are all sins then alike in guilt?
4. Is every deadly sin unpardonable after Baptism?
5. What sin is unpardonable?
6. What is the sin against the Holy Ghost?
7. May they repent and be forgiven who sin after Baptism?
8. What heresy does this article oppose?
9. What do you mean by the *grant* of repentance?
10. Does grace given to us always and effectually restrain from sin?
11. If we fall may we rise again?
12. If we fall by what means must we rise again?
13. Does any fall render our case hopeless and irrecoverable?
14. What is said of those who say that they cannot sin?
15. How then do you understand 1 John 3. 9.?
16. Is this article designed to contradict the doctrine of the perseverance of saints?

The Episcopal Recorder.

PHILADELPHIA, FEBRUARY 17, 1844.

Abode of Peace.—Is there such an one amidst the distractions and controversies of these trying times? Not in men, or in Churches,—but there is in the resting of the soul in the perfect and all-sufficient power and righteousness of the Lord Christ. We must rise to the higher atmosphere of simple faith in him, and realize the privileges of that hidden secret life, which his people have in him, to gain peace on earth. The soul finds its pays alone with Christ. It is to have an immediate personal access to him and communion with him, in which no stranger may intermeddle. For this, outward human instruments avail but little; the secret spiritual work of the Spirit upon the heart, the instrument of revealing Jesus as he is displayed in the inspired word, as *all* the salvation and all the desire, is the means of fellowship with him. The soul is to be grafted into Christ, that it may partake of his root and fatness, and bear fruit in him. Nothing therefore can be allowed to come between them. If we may enlarge upon this illustration, all the arrangements of the outward visible Church, are but the bands which the husbandman wraps around the graft inserted in the stock, necessary, useful in their place. But what perverted husbandry would it be, to wrap the band of cloth around the graft before it is inserted,—instead of around the stock into which it has been already placed. We have no daysman of any kind between us and Christ. We are to go at once and alone with our burdens and our wants to him. We are to live by a simple faith in the heart upon him and in him. All instruments and means are to be kept in their due and proper place, wholly and forever subordinate. Here is peace,—and they only can find peace, who thus turn away from every other object, to live and walk, simply with Christ alone. And, as storms gather and thicken, let us realize and improve this blessed privilege of finding our dwelling place in the secret of a Saviour's tabernacle. In the language of Bishop Doane, whom we are glad to quote in this connexion, we may say, beyond and apart from all other controversies, "The controversy of the Gospel is between self and Christ. Until self is conquered, nothing is accomplished. 'Ye are not your own, for ye are bought with a price,' is the first lesson in the Christian school. How can it be otherwise? When did love ever seek its own? What is there that true love keeps back from the beloved? When is its perfect work accomplished, but when it feels itself absorbed and lost in him? These are familiar truths, dear brethren, true conclusions. You feel them in your heart. Your daily life acknowledges them. They are instinctive to your social nature. The struggle to resist them is the warfare which embitters all your life. The single weapon, that gives promise of the victory, is the Cross of Christ. Never, until they are nailed to it, and crucified, and killed, can any soul have peace with itself, and peace with God. 'He that loveth not knoweth not God; for God is love.'"

New Relations.—This is one comfort of humanity. We are in a system of changes. If the day is dark, the morrow may be brighter. We have lived through many successions, and trust that we have learned in some degree neither to be too much elated nor too much cast down by them. The present position of our Church, in the United States, is one of the most remarkable changes in ecclesiastical relations which has ever come under our notice. When we first grew up to maturity within its courts,—it was a small, quiet, unnoticed body of persons, whose general position in society commanded respect, but whose influence as a community upon others was not regarded as of the least consequence in ecclesiastical calculations. There was one church in our paternal city which could support its Rector, and there was no other one in the state. The residue were all small and unimportant congregations, depending mainly upon occasional aid, and used to be called by the only minister in the state who habitually cut from a whole loaf, "a parcel of beggarly churches, that never could be established." The whole ministry of the Episcopal Church, in the United States, was but about one sixth of its present number. The very nature of the Church was considered so opposed to the habits and tastes of the people of the United States, that it was habitually prophesied by others and even feared by some of our own people, that it must necessarily come to a speedy end. There was no opportunity to get publications or books containing the peculiar doctrines and authorities of the Church, from the total want of general demand for them. Nay, we could hardly get prayer-books in adequate sufficiency for the few Churches we had. The Swords' in New York, and the Williams' in Boston were the only booksellers known to us, from whom anything could be obtained belonging to the Episcopal Church. We will venture to affirm, that at that time a prayer book could not have been purchased in three out of every four of the bookstores in the United States. And then we were to a great degree quiet and unmolested. Congregationalists and Presbyterians to a great extent were ignorant of us, and let us alone. How changed is our whole relation now! We have extended to all parts of the land, and alas! are no longer unnoticed and unknown. Presbyterians contend with us,—misrepresent us,—and yet crowd into our churches and ministry—make fortunes by selling our books, and declare that they find no stock so saleable as the various kinds of Episcopal theology. The great majority of Presbyterian pulpits in the land seem to be occupied with discourses upon our condition:—some teaching that there is no such thing as a succession from the Apostles in any ministry,—others, that if there is such a thing, they alone have it, not considering that every such argument is on our side; for as they went out from us, whatever of authority they have, we must have far more certainly,—and all uniting to proclaim, that at any rate, we are a very "mischievous establishment." We do not habitually enter much into these outward discussions, partly from want of taste for them, and partly because we have a respected brother by our side, who is always especially equipped for this kind of warfare, and can act the standard bearer, drummer and trumpeter, all at a time, and seems to be considered much better adapted to this kind of duty than we. But what a change have we lived to see in this relation. When we first entered the ministry, we knew very few Episcopal clergymen who had not been born and nurtured in the Church. Now we really hardly know so many that were not born and educated out of it. And just as we spread, and grow, there is warfare around; we are building our walls in troublous times. It is often said to arise from the assaults of our clergy. Perhaps it may. But we should rather feel disposed to think it arises from their success. Ineffectual assaults would have been silently despised. The simple fact is, the Episcopal Church has grown to be, not only an object,—but the great object of notice in the ecclesiastical concerns of the United States. This as adversaries unconsciously allow in the way in which they fill pulpits and papers, monthlies and quarterlies with its concerns. What would a congregation of Episcopalians in Philadelphia think if its clergyman should preach to *them* upon "the relative position of the New School and the Old School parties in the Presbyterian Church!" Why the ridiculous character of the thing would quite outweigh its serious irrelevancy. The congregation would look upon the man with amazement, as upon a madman. To them, the difference and the combination of these two classes, are equally facts of no consequence, and subjects of very little thought. Yet this can be done quite successfully in a Presbyterian Church, in reference to us. We do not complain of this, though we are surprised at the weakness of the concession which is involved in it. Why do they not let us alone? Simply because our churches are increasing, our influence is extending widely and rapidly, and the contempt and indifference of former years has been now turned into hostility and fear. But is it true that the assaults are from us? We appeal to our congregations, they know what we say. No,—there is but a very small portion of the cause here. Our clergy habitually travel onward through their annual and weekly duties, preaching the Gospel, and not turning aside to assail any. The exceptions to this remark are few. We regret there should be any. We fully believe that no soul has ever been converted, sanctified, or edified, by any preaching on the one side or the other of this mooted question of outward right. We rejoice to hear of very little of it, in our own connexion. We regret that other Christian ministers should step aside from their appropriate duty to introduce it, in vehement denunciations of ourselves. But there is something wonderful in this change of relations, and of times. The old, quiet, dignified, and as it was thought, perishing Episcopal Church, has become the peculiar object of notice, and the occasion of an universal stir among all the Christian denominations of the land. And amidst all the sorrow of the warfare, there is some encouragement to remember that we are considered worth fighting against, and now of sufficient consequence to be regarded as in the land of the living.

Self-denial.—We have been unfortunately counted worthy of a very severe rebuke, for daring to say in reference to the letters of the Bishop of New Zealand, which we had published at the request of a friend whose desire we were ready always to gratify if we could, that we should have liked them better, if they had contained more of an evangelical character. Our respected brother who chides us, even intimates that he has meritoriously kept silence from some other words, which he thought good, in not censuring us even more severely. We are truly sorry to offend him, or any one; but we think no real Christian could read the letter without perceiving the same defect. Compare them, for instance, with some letters which we have published from the venerated Romaine, in the course of his familiar correspondence. Out of the abundance of the heart the mouth will speak. And where Christ rules and dwells abundantly there, he cannot be forgotten in the letters which are written. It is intimated by our friendly neighbour as a part of our sin, that we had a comfortable breakfast before writing the few lines which were thus censured, and a comfortable study in which to write them; while of course it is implied in the contrast suggested, that the estimable person of whom we dared to speak, had neither. Now we had no wish to detract in the least degree, from the merit, or excellence, or labours of Bishop Selwyn. But to talk much of self-denial in such a case seems to us and will appear to the Church at large, very strange. Mr. Selwyn was a *curate* in Windsor, with a salary not above *two hundred* pounds a year, not possessing yet even a living of his own in the Church. He has been made a colonial Bishop with a salary of *two thousand* pounds; (we think 2,500) equal in circumstances to the Governor or the Chief Justice of the colony. He has the privilege of returning to England after *ten years'* service, in what is represented to be one of the most delightful climates in the world, upon an *annual* pension of a similar amount for the rest of his life. Bishop Selwyn is, we suppose, between 30 and 35 years of age, and we venture to say there were few young clergymen in the Church of England who would not have been delighted and flattered with the offer which he has accepted. If in any of these facts, we are mistaken, we stand immediately ready to correct them. We highly respect Bishop Selwyn. But we think there are few among our ministers, even including the respected brother who so statedly and faithfully rebukes us, who would count it much self-denial, to go abroad as a Bishop with a salary of *ten thousand* dollars, and a right to return in ten years, and live at home at ease for the rest of life, with a pension of a similar amount. At any rate, we can say for ourselves that they who would not like to have us in such a position, had better not make us the offer, with all the comforts of our breakfast, and our study. But this is represented as great self-denial,—and the person who has undertaken it, is declared in the preface to these letters "to have left all to follow" the cause upon which he has entered. Nay we are taught that while we may "grieve over the martyred Williams," we must not allow our "sympathy" to be "monopolized by the exertions of missionary artizans, inured from their cradle to a life of hardship." This is all worse than ridiculous. We suppose it hurts an "artizan," to be killed and eaten up, as much as it does a Bishop. And we shall consider Bishop Selwyn standing upon a far higher eminence than any official station can give him, if the result of his course secures for him the just reputation and memory of John Williams.

A Specimen.—We have remarked in another article upon the assaults which our Church is obliged to bear. We will simply give a few sentences from a late professed review of the charge of Bishop Brownell in the New Englander, a monthly religious publication at New Haven, of course from a vehicle which is considered dignified and gentlemanly according to their standard.

"Ought we for Christ's sake, to be sober, when prelacy is acting Bottom in the play, because it is prelacy, and not the real Bottom?"

"Here it (Connecticut Episcopacy) is revealed with the most fatal ingenuousness, and our Churches and ministers may see it without mistake. The dry bones are uncovered, the dead fiat of Pharisaism is spread out before them, the ghastly grin of spiritual death stares them in the face."

"Bishop Doane goes over to get the anointing of Dr. Pusey, and returns pompous Lord George, to set up a cross! Onderdonk is so fierce to become a Lord, that he makes himself a bear. And the good Bishop of Connecticut, whose misfortune it is to be hedged about by the stiff old pikes of Puritanism, amongst which it will not do so well either to be a Lord or a bear, must still charge."

"The Book of Common Prayer is a shed of sects and schisms in its own composition, a patchwork of discord and moral confusion."

"The Church has been and now is but a band of discord and confusion—a synod of foxes and firebrands—Calvinistic ministers, priestly drones and nothingarians,—Arminian bishops who have not so much as learned from Arminius, the notion of a spiritual religion,—sentimental formalists, formalists without sentiment save the love of money and good living, Oxfordising and Romanising doctors—all kennelled together under 'the standard of faith and worship in the Book of Common Prayer.'"

These are some extracts from the January No. of this great modern vehicle and defender of Congregationalism. Are they the spirit of Christ? What must be the known taste and character of the persons for whom such provisions are made? We can appeal to the whole range of the sharpest assaults in our sharpest publications against the errors of Presbyterianism and Congregationalism, and ask if any single instance can be found approaching these in character. We cannot wonder at the indignation of Connecticut Episcopalians at such illbred abuse. And while the same publication invites the Low Churchmen of our Church to come out and unite with them, we think the answer at present to be sufficient, whatever may be their religious offers, that we have not been enough accustomed to persons of this language and demeanour to become hardened to their rudeness, or to desire any further connexion with them. We give our readers these specimens of the kind of assaults we have to meet,—having three several pamphlets of the very same description received this week, to shew the nature of this warfare, and one reason why we have no taste for mingling in it.

We insert the following note, with the simple query, what a succession of authority is worth, which is not believed to be *uninterrupted?*

For the Episcopal Recorder.

THE APOSTOLICAL SUCCESSION.

Messrs. Editors,—A writer in the last number, has taken some pains to show that the standards of the Presbyterian Church teach the doctrine of an Apostolical Succession in the Ministry; and has intimated that it is unbecoming in Presbyterians to oppose this doctrine. In so far as the writer of this note is aware, Presbyterians do *not* oppose the doctrine laid down in our Standards. We all believe in an Apostolical Succession in the ministry, but we do not believe in an *uninterrupted, personal succession of* Prelates from the Apostles' days to our own. This dogma, and the one so commonly associated with it,

that there can be no Church without such a succession, have always been resisted by non-Episcopalians on both sides the Atlantic.

A PRESBYTERIAN.

Degree in the Church.—Our faithful neighbour asks what we mean, by a Church "in a peculiar degree." We answer in the XIX. Article,—"As the Church of Hierusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." And we mean a Church which has erred the least in either of these departments. This we think to be our own. And as errors may be numbered and measured, we esteem this Church to be, "in a very peculiar degree, the visible Church of our Lord Christ."

Appeal in behalf of Missions.—The Bishop of Massachusetts has issued a Circular to the Clergy and Laity of his Diocese, inviting their vigorous and united effort to aid the General Missionary Societies of the Church. Whether a similar course will be adopted in other dioceses we know not. We have sometimes thought it would be the best, the easiest and the safest, to fix on some Sunday in the year when every Episcopal congregation in the land should make a collection for General Missionary objects. This would save a vast amount of trouble and expense now necessary, in the form of travelling—writing—printing and appeals. If it were understood that the Missionary cause had to depend for its support on the offerings of that day, we might expect both young and old, rich and poor, to prepare themselves for so good a work. The entire Church thus employed at one time, would not only be pleasant to the thought, but also stimulating to the heart and hand. The following is the Bishop's letter:—

To the Clergy and Laity of the Diocese of Massachusetts:

Dear Brethren:—You are aware of the present exhausted condition of the treasury, both of the Domestic and Foreign Committee of our general Board of Missions; and of the necessity of immediate and united effort for their relief. The Secretaries have appealed for aid, in this emergency, to the Bishops of the several Dioceses; and I cheerfully commend the cause to your zealous support. If all the parishes throughout our land would *systematically* contribute to the work of Missions, there would be no occasion for these frequent and special appeals: but such not being the fact, such appeals become a matter of imperious necessity.

In view, then, of the urgent present need, and of our duty to that Master who has commanded us to preach the gospel to every creature, I recommend to my brethren of the Clergy to make collections for the Board of Missions of the Protestant Episcopal Church in the United States, in their several Churches, on Quinquagesima Sunday; and earnestly invite the liberal co-operation of the Laity in setting forward this important object. And may the Holy Spirit bless your offerings to the advancement of God's kingdom, and the glory of His great Name!

Your affectionate Diocesan,
MANTON EASTBURN.

Boston, Feb. 7, 1844.

New York.—It is with unfeigned satisfaction that we record the acceptance of the Rectorship of St. Thomas' Church, New York, by the Rev. Dr. Whitehouse. Few men have labored with equal efficiency and like results in any part of the Church as the late Rector of St. Luke's, Rochester. Never was the city of New York in a better state of preparation for the ministrations of faithful men than at the present time, and we regard it as an omen of God's great mercy to our Zion, that he is thus ordering the minds, and influencing the hearts of influential churchmen in that city, to select clergymen who will deem it their highest honour to spend and be spent in the service of their Master. The Church of New York must necessarily, from its numbers, its position, its influence and its wealth, exercise great power through the different sections of our communion. It will therefore be the hope and prayer of her faithful but scattered children through all the land, that she may shine bright as the sun in all the beauties of holiness—and be terrible as an army with banners against all the machinations of sin. It was with deep regret we heard, a few days since, of the severe sickness of the venerable Doctor Milnor. The great Head of the Church has mercifully spared him to a green old age, and until this last attack, full of the vigour of youth. He has been strengthened, by the grace of God, to bear a firm and unflinching testimony, for nearly thirty years, against the various novelties that have arisen to disturb the Church. We trust he will yet be spared for years to come, that the experience of a long and useful life may be employed in giving counsel to those of his younger brethren around him who delight to gather from his matured judgment those important lessons which can only be fully studied at the feet of age adorned with wisdom and piety.

Mr. Newman.—In our last number we inserted a letter from a senior member of the University of Oxford respecting a volume of sermons recently published by Mr. Newman. A few extracts from the work itself will serve to exhibit his advocacy of the doctrine of transubstantiation, the mediatorial character of the Virgin Mary, works of merit, the monastic system, sacramental confession, and the celibacy of the clergy, and the necessity of re-union with Rome.

1. *Transubstantiation.*

Comparing the marriage feast at Cana in Galilee with the Last Supper, Mr. Newman observes: "What was that first miracle by which he manifested his glory in the former, but the strange and awful change of the element of water into wine? And what did he in the latter but change the Paschal Supper and the typical lamb into the sacrament of his atoning sacrifice, *and the creatures of bread and wine into the verities of his most precious body and blood? He began his ministry with a miracle; he ended it with a greater.*"—P. 43.

2. *The mediatorial character of the Virgin Mary.*

"As at his first feast, he had refused to listen to his mother's prayer, because of the time, so to his apostles he foretold, at his second feast, what the power of their prayers should be, by way of cheering them on his departure. 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' *In the gifts promised to the apostles after the resurrection we may learn the present influence and power of the Mother of God.*"—Pp. 42, 43.

3. *Works of merit.*

"Those great surrenders which Scripture speaks of (*e. g.* such as those of the first converts at Jerusalem, who 'having lands, sold them,' and had all things common) are not incumbent on all Christians. They could not be voluntary if they were duties; *they could not be meritorious if they were not voluntary.* But though they are not duties to all, they may be duties to you; and though they are voluntary, you may have a call to them. *It may be a duty to pursue merit.*"—Pp. 329, 330.

4. *The monastic system.*

"If the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very patterns given us in Scripture?"—P. 328.

5. *Sacramental confession, and the celibacy of the clergy.*

"What though we grant that sacramental confession and the celibacy of the clergy do tend to consolidate the body politic in the relation of rulers and subjects, or, in other words, to aggrandize the priesthood, for how can the Church be one body without such relation, and why should not he, who has decreed that there should be unity, take measures to secure it?"—P. 346.

6. *The necessity of re-union with Rome.*

"We cannot hope for the recovery of Dissenting bodies, while we are ourselves alienated from the great body of Christendom. We cannot hope for unity of faith, if we, of our own private will, make a faith for ourselves in this, our small corner of the earth. We cannot hope for the success among the heathen of St. Boniface or St. Augustine, unless like them we go forth with the apostolical benediction," i. e., the Pope's blessing.—P. 150.

The Jews.—The following glance at what sanctified Christian effort has accomplished for the seed of Abraham during the present century, is sufficient to encourage every lover of the Saviour, to greater zeal and more generous action for their full ingathering to the fold of Christ. Joyous will be the day when God's ancient people shall bow before the *Crucified One* and confess him the Prince of Life and the Lord of glory.

The first impulse on behalf of this interesting people was given in England. Thirty years ago an English Christian, the pious and wealthy *Louis Way*, laid the foundations of the Society for propagating Christianity among the Jews, and devoted to the object a part of his fortune. He was seconded in his enterprise by the venerable Dr. *Simeon*, of Cambridge, by Dr. *Marsh*, of Birmingham, by the Rev. *Legh Richmond*, &c. The same Louis Way, prompted by his zeal, went in 1817 to the Congress of *Aix-la-Chapelle*, to plead before the sovereigns of Europe the cause of the Jewish nation, and he was well received by the emperor *Alexander*, whose heart was open to every work of Christian piety.

I will not dwell on the labors of the London Society for the conversion of the Jews: they must be well known in the United States. But I will say a few words upon other institutions of the same kind established in different countries of Europe.

In 1820, a Society of the Friends of Israel was formed at *Frankfort*. It was very active, and baptized several Jews. Since then, it has been merged in the Evangelical Society of the same city. A similar society was formed at *Bâle*; it still continues, and reaps some fruit of its labors. In 1822 was founded the *Berlin* Society, which sends missionaries among the Jews, publishes learned works on the Old Testament, distributes the Scriptures in the Hebrew language; it is actively seconded by numerous auxiliary societies throughout Prussia.

Other societies were formed at *Elberfeld* in 1822, *Dresden* in 1823, *Toulouse* in 1831, *Neuchatel* in 1834, *Strasburg* in 1835, *Bremen* in 1841. You see that in almost all the evangelical reformed churches, something has been done for the children of Judah. It would seem that even in the *East Indies*, a society exists for evangelizing the Jews of Persia, Arabia and Hindostan. Its chief agent is a converted Jew, who, for twelve years, has distributed numerous copies of the Bible among his brethren.

The establishment of a protestant bishop is an important event. The two greatest powers of Europe united to effect this object. In vain popery had recourse to all imaginable intrigues; in vain it tried to excite the jealousy and hatred of the Turkish government; it could not prevent the accomplishment of this great plan. Bishop *Alexander* is now peaceably installed in the city of David; worship is celebrated in the Hebrew language; a number of Jews attend, and who knows if God will not make use of this new establishment to bring his ancient people to the faith of the gospel?

Conversions among the Jews have been numerous. The celebrated professor *Tholuck* lately wrote as follows: "There have been effected more voluntary conversions of Jews in these last twenty-five years than in the seventeen hundred years elapsed since the days of St. Paul."

Take the following facts; in Berlin, in a population of 7,000 Jews, are reckoned *one thousand* who have embraced the faith of Jesus Christ. One minister, Rev. Mr. *Kuntze*, has baptized 150 in twelve years. Nearly 1,900 Jews have received baptism in Russia in the space of fifteen years. The missionary, Rev. Mr. *Hiwek*, who is in Poland, wrote lately that many of the Jews of *Gallicia* are ready to embrace Christianity; but they are prevented by the Austrian government, which will not allow them to make a Christian profession, unless they will become Romanists; this they will not do, for they entertain towards popery the deepest aversion. They come from all parts to seek Bibles from the missionaries. In Hungary, are hundreds of villages where half the Jewish population would ask for baptism if the protestant pastors could preach to them regularly.

A minister of the gospel in Berlin wrote in 1839: "The progress of Christianity among the ancient people of God is extraordinary, and the opposition of the rabbins, with all their arts, cannot stop this work. The Jews join us by dozens, by scores, and I hope they will soon come by hundreds. I am not blind to the motives of some of them; I admit that there are some hypocrites in our ranks; but the greater part leave me not the least doubt of the sincerity of their faith."

And observe that some of these proselytes are men of talent and learning. In England, *eight* of them are now devoted to the sacred ministry and do honor to their vocation by their capacity as well as by their piety. At *Breslau*, it is remarkable that converted Jews occupy in the university the three chairs of philosophy, philology, and chemistry. At *Halle*, what is more remarkable, there are not less than five professors who are proselytes from Judaism. The whole Christian world must know the most celebrated of these converted Germans, Doctor *Augustus Neander*, professor of ecclesiastical history in Berlin, and one of the most learned men who have ever appeared. Lastly, in Holland, Doctor *Capadoce*, and the poet *Da Costa*, distinguished both by their talents and standing in society, also belong to Judaism.

What disciple of Christ does not find in these numerous conversions strong encouragement? Is not the finger of God plainly to be seen? Has not the time come to labor with increasing zeal for the restoration of this degraded people, so interesting by their history, their long dispersion, by the blessings they have been instrumental in imparting to the whole world, and by the perpetual miracle of their existence? How many motives urge us to evangelize without delay these seven millions of Jews scattered to the four winds of heaven? Is it not a sacred debt we owe them?

Bishop Meade's Letter.—We presume we hardly need to call particular attention to this letter, in reply to the communication of Bishop Onderdonk of New York, to the Bishops. There is certainly no individual in the Church, upon whose judgment and opinion, more general and cordial dependance will be placed, or to whom attention will be more universally directed, as a wise and peaceful leader in the present crisis. The venerable White and Griswold have been removed. We are thankful that in the excellent Bishop of Virginia, we have one who will, with great influence, lead the Church in their steps.

To Correspondents.—We regret to state that we lost a considerable quantity of approved communications by the recent calamity which nearly destroyed our office, types, &c. &c. This will account to our friends for the non-appearance of articles with which we have been recently favored.

NEW PUBLICATIONS.

There are lying upon our table such numbers of these, that we really cannot pretend to enter into their merits at any length.

The Lenten Fast, by Rev. W. J. Kip.

The Origin of the Common Prayer, by Rev. Wm. H. Odenheimer.

Bishop Hobart's Apology for Apostolic Order.

Explanations of the Book of Common Prayer.—All for sale by R. S. H. George.

Wrongs of Woman, by Charlotte Elizabeth.—H. Hooker.

Travels in California, by T. J. Farnham.

Hierarchical Despotism, by G. B. Cheever.—J. M. Campbell & Co.

The Evergreen, or Church Offering for All Seasons, a new monthly publication at New Haven. Joseph Salkeld.

Journal of St. Paul's College,—also a new monthly, published at Flushing.

Vindication of the Apostolic Succession, by Rev. H. Major, Harrisburg, Pa.

The Divinity of Christ, not Contradictory to Human Reason, by Rev. Carlos Mason, Salem, Mass.

Melville's Sermons.—A new and complete edition of these very splendid and impressive productions, is just published by Stanford & Swords, and is for sale by R. S. H. George, in this city.

Homilies.—Edward C. Biddle has in press, and will soon publish, an edition of the Homilies. Their value as exponents of Christian doctrine, is well known to many of our readers, and the more they are studied, will it be understood and appreciated by others. We trust Mr. Biddle will meet with ample encouragement in the undertaking.

Portrait of Dr. Clark.—A very fine one has been published, and is for sale by J. K. Simon, 121 South Fifth Street.

Infant Baptism.—We have received an excellent discourse on this subject, published at the office of the Southern Churchman, in which the arguments are more clearly and happily condensed, and more forcibly stated, than in almost any other treatise we have seen. Though the author is known to us, as he has not declared himself, we do not feel at liberty to announce him. We think the circulation of this tract must be eminently beneficial, especially among our Virginia friends.

Intelligence.

DOMESTIC.

DIOCESAN.

MASSACHUSETTS.

Consecration.—St. Peter's Church, Cambridgeport.—This neat and unpretending little edifice was consecrated to the service of God, by the Rt. Rev. Bishop Eastburn, on the 31st ult., Wednesday of last week. The weather was severely cold, yet the Church was thronged. Eighteen of our clergy were present. The sermon, by the Rt. Rev. Bishop, was very appropriate to the occasion, and was listened to with great interest.

[*Chris. Witness.*

WESTERN NEW-YORK.

The Rev. H. J. Whitehouse, D. D., of St. Luke's Church, Rochester, has resigned, and accepted a call to the Rectorship of St. Thomas' Church, New York, vacant by the resignation of the Rev. F. L. Hawks, D. D. Dr. W., we understand, remains with St. Luke's Church until the first of May next.

MISSISSIPPI.

The Rev. W. F. Halsey having accepted a call to St. Paul's Church, Columbus, Miss., requests papers and letters to be directed to him accordingly.

FOREIGN.

The Bishop of Van Diemen's Land.—In our last we announced the fact of the Duke of Roxburgh, with Dr. Nixon the new Bishop of this city, on board, being in the river. Yesterday morning it became known that his Lordship would land at one o'clock, by which hour a large concourse of inhabitants had assembled on the Steam packet Wharf, for the purpose of greeting his arrival on their shores. The Right Rev. Dignitary was conveyed from the ship in the Lieutenant-Governor's barge, and the carriage of his Excellency was in attendance to receive him, but his Lordship apparently felt too much gratified by the very hearty welcome he received from the clergy and inhabitants who were assembled on the wharf to avail himself of the convenience, and accordingly proceeded on foot, supported by the Rev. Mr. Bedford, the Rural Dean, and the clergymen in full canonicals, and numbers of the most respectable inhabitants, to the Government House, where we understand his Lordship will remain until a suitable residence can be provided for him. His Lordship will occupy a seat in the Executive Council, a measure of incalculable benefit to the colony, and would have held the same appointment in the Legislative Council, but that there is at present no vacancy. At nine o'clock this day he will preach an opening sermon at the cathedral church of St. David's.

[*Hobart Town Advertiser, July 21.*

Mr. Seager, whom our readers will recollect lately became a Roman Catholic, has published a letter in a weekly journal, in answer to a charge made by the paper, that his having been at the Missionary Institution at Islington at one period of his life was the cause of his conversion. In reply to this absurd remark he says:—"Had I passed over direct from what you call the 'theological atmosphere' of Islington, your theory might have made at least a plausible show. But when, in point of fact, the transition in question was the gradual work of something more than twelve years, my road, too, leaving him through your present region, the connexion you infer between Low Church and Catholic doctrine, does not stand quite so clear." At the conclusion of his letter he says, "I think it right to add my testimony to the diligent prayer and the sincere piety which pervaded the Institution to which you have alluded; my sense of which, as well as of the kindness I experienced from all who belonged to it, no subsequent difference of opinion has been able, nor I trust ever will, to efface." We notice that Mr. Seager dates his communication from Oxford. In what capacity does he reside there?

On Sunday, the 3d December, seven persons, who had been brought up in the doctrines and practices of the Romish faith, received the sacrament of the Lord's Supper in the Church of Moneymore, in this county, after the scriptural manner of the Established Church. These men were brought to the knowledge of the truth through the instrumentality of the *Irish Scriptures*, being teachers for some time back under that valuable institution, the Irish Society, and attending occasionally on the spiritual instructions of their pious and exemplary superintendent, the Hon. and Rev. J. P. Hewitt; till at length, from the constant reading of God's blessed word, they were led to renounce the false dogmas and unscriptural tenets of that corrupt and degenerate Church, in which they had been blindly brought up from their infancy. No wonder that the priests denounce the Irish Bible and curse all who read it—the reason is obvious.—*Londonderry Sentinel.*

MARRIED.

On the 12th of February, by Rev. Thos. H. Quinan, W. Williams, Esq., of Hollidaysburg, to Jeannette J. Quinan, of Philadelphia.

Obituary.

For the Episcopal Recorder.

Died, in Poolesville, Maryland, on the 21st day of January, 1844, Mrs. Sarah Ann E. Poole, wife of Doctor Thomas Poole, in the thirty-sixth year of her age, leaving to the care of her bereaved husband and the protection of Heaven, three children, who mourn her loss as irreparable.

In recording the death of this estimable lady and pious Christian, the writer of this feeble tribute of respect and affection to her memory, is deeply conscious that his descriptive powers are wholly inadequate to delineate truly and correctly, the many admirable qualities, which in the aggregate constituted and formed her character.

She possessed naturally, a mind of a very superior order, the inherent beauties of which were, in early life, developed and polished by a prudent and judicious system of instruction and in after years matured by extensive reading and a copious perennial spring of thought and reflection. Her intellectual attainments made her the charm of the social circle. All the elevated and pure and beautiful affections had an abiding place in her heart. Hence the generous impulses of her nature, the delicacy and richness of her sentiments—the mildness and refinement of her manners and the uniform sweetness of her temper.

But the crowning grace, that which gave such rich yet mild lustre and the highest adornment, was her living, devoted piety. The love of God, shed abroad in her soul, was conspicuously manifested in her walk and conversation. Enjoying in much meekness, that faith which worketh by love and purifieth the heart, she communed daily with her heavenly Father in prayer, praise and thanksgiving. Relying solely for pardon and acceptance on the merits of the blood of the Lamb that was on Calvary slain, she was enabled through faith, the gift of the Spirit, to lay hold of, and to appreciate her glorious Redeemer as her all-sufficient Saviour. Her's was a continued growth in grace, therefore her faith and hope were perfected in love. And having realized the blessing that no good thing will He withhold from them, who come to Him by humble faith and importunate prayer, this lovely Christian testified the day before her demise, that every aspiration of her soul, every ardent wish of her heart had been, in much mercy accorded, excepting one, and she had no doubt resting on her mind but that one too would be granted. This was to be sustained by His presence and His strength in the last conflict. And O how fully this prayer was answered, all who witnessed, when her gentle spirit took its heavenly flight can attest. Not a sigh was heard or a single struggle seen—her features in assuming the shades of death, remained beautifully tranquil—and a sweet and placid smile seemingly disputed sway with the cold impress of death.

The writer never before saw so striking an exemplification of the beautiful saying, she fell asleep in Jesus.

DIED.

In Brookfield, Con., Feb. 24, 1844, John Rutgers Marshall, son of Rev. Edward J. Ives, aged two years six months and fourteen days.

Ecclesiastical Calendar.

QUINQUAGESIMA SUNDAY,—Feb. 18.

Proper Lessons.—For Morning Service, Lam. i., Mark vi. to v. 30. Evening, Lam. iii. to v. 37. Eph. iii.

ASH WEDNESDAY,—Feby. 21.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Emmanuel,	Sunday,	March 3,	Morning
Nativity,	do.	do.	Evening
All Saints',	Sunday,	March 10,	Morning
St. Thomas',	do.	do.	Afternoon
Advent,	do.	do.	Evening
St. James',	Sunday,	March 17,	Morning
St. Paul's,	do.	do.	Evening
St. Stephen's,	Sunday,	March 24,	Morning
St. Peter's,	do.	do.	Afternoon
Epiphany,	Sunday,	March 31,	Morning
St. Philip's,	do.	do.	Afternoon
St. John's,	Wednesday,	April 3,	Evening
Christ Church,	Good Friday,	April 5,	Morning
Grace,	do.	do.	Evening
Trinity,	Easter-day,	April 7,	Morning
Ascension,	do.	do.	Evening
St. Luke's,	Sunday,	April 14,	Morning
Evangelists',	do.	do.	Evening
St. Andrew's,	Sunday,	May 12,	Morning
St. Matthew's,	do.	do.	Afternoon

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Norristown,	Sunday,	Feb. 18,	Morning
Upper Merion,	do.	do.	Afternoon
Norristown,	do.	do.	Evening
Lancaster,	Sunday,	Feb. 25,	
York,		do. 27,	
Petersburgh,		do. 28,	Evening
Christ Church,		do. 29,	Morning
Petersburgh,		do. do.	Evening
Carlisle,		March 1,	Afternoon
Perkiomen,	Tuesday,	March 26,	Morning
Reading,	Thursday,	March 28th.	

ST. PAUL'S CHURCH.

Sunday next being the *third* Sunday in the month, the usual evening service will be held in this Church, commencing at 7 o'clock.

ST. STEPHEN'S CHURCH.

On Sunday next, (being Quinquagesima Sunday,) collections will be made, morning and afternoon, in St. Stephen's Church, in aid of Missions—Foreign and Domestic.

CHURCH OF THE ASCENSION.

Sunday next being the third Sunday in the month, there will be evening service in this Church, to commence at 7½ o'clock.

A collection will be made in the morning and evening for the Domestic and Foreign Missionary Committees.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Benjamin Skinner, Esq., a tribute from two friends of Prince George co., Md.	$15 00
Previously acknowledged and paid over,	1280 72
	$1295 72

STAVELY & M'CALLA.

JUBILEE COLLEGE.

The subscriber acknowledges receipt, through the Post Office, of an anonymous note, enclosing *fifty dollars*, which at the request of the writer, shall be "handed over to Bishop Chase, to be used as he sees fit."

JAMES M. AERTSEN,
No. 8 South Front street.

ST. ANDREW'S CHURCH.

A PEW FOR SALE OR TO RENT, No. 12 in South Gallery—front. Apply to Lambert Day, No. 41 South Second Street. Feb. 18—1t.

GRAND AND IMPOSING EXHIBITION OF STATUARY,

Representing the Trial of our Saviour before Pontius Pilate.

In a group of 23 Figures, the size of life, splendidly dressed in appropriate costume, now open at the Philadelphia Bank Building, corner of Fourth and Chestnut streets.

This scene illustrates the appearance of the Roman Court, under Pontius Pilate, and the Jewish Court, under Caiaphas, the High Priest—and the Grouping, Costume, and Decorations of the figures, are all in strict accordance with ancient history.

This piece of Statuary is universally considered a *Most Magnificent Work of Art!* A beautiful and interesting Spectacle, and an impressive and valuable commentary on the passage of Holy Writ, to which it particularly refers.

Admission 12½ cents. *Sabbath Schools* admitted at low rates. Open from 9 A. M. to 10 P. M.

Feb. 18—1m.

NEW BOOKS.

LECTURES on the Causes, Principles, and Results of the British Reformation, by John Henry Hopkins, D. D., Bishop of Vermont—Hopkins' letters to the Bishops, Clergy and Laity, on the Novelties which disturb our Peace.

Sermons by Henry Melville, B. D., edited by Right Rev. C. P. M'Ilvaine, D. D., third edition enlarged.

Christian Manual of Faith and Devotion, by Bishop H. Hart.

Smith's History of the Westminster Assembly.

The Ministry of Men in the economy of Grace, and the danger of overvaluing it, a sermon preached in the University of Oxford by Edward Hawkins, D. D.

For sale by H. HOOKER,
178 Chestnut street.

THE "SPIRIT OF MISSIONS."

The circulation heretofore, of this periodical, has not permitted it to accomplish its design of informing the mind and quickening the affections of the Church on missionary topics. Its expenses are scarcely paid. Give it your patronage and the profits will flow into the Treasury, and thus in many ways the good cause of Christ and his Church be advanced.

The "Spirit of Missions," is published on the first day of every month, for one dollar per annum, payable in advance.

RECOMMENDATIONS.

I hereby recommend to the Episcopalians of Pennsylvania, to become subscribers to the "Spirit of Missions." H. U. Onderdonk.

I think the "Spirit of Missions" a useful publication, containing much valuable information respecting the missionary operations of our Church, at home and abroad; and I take pleasure in recommending it to the members of my congregation.

B. Dorr, Rector of Christ Church.

The undersigned would respectfully inform the subscribers to the "Spirit of Missions" of a change in the carrier of this periodical. If there has been any neglected, by leaving information at the store of R. S. H. George, 26 South Fifth street, or J. K. Simon, Fifth near Spruce, will be supplied immediately, or at my residence 208 South Fifth street.

Robert Graffen,
208 South Fifth street.

ST. ANN'S HALL, FLUSHING, L. I.

Rev. J. F. Schroeder, D. D., Rector.

NEW ARRANGEMENTS—TERMS REDUCED.

AT the instance of a number of its friends and patrons, the Rector has made certain *new arrangements*, with a view to extend the influence and increase the usefulness of this Hall, as an institution dedicated to the cause of Female Education upon Christian Principles, *associating sound learning and elegant accomplishments with religious motives.*

Buildings and Grounds.

The buildings, since the first opening of the Hall, in the year 1839, have been greatly improved and enlarged. The classic beauty of the main edifice, (111 feet long,) with its spacious saloon, (nearly 60 by 40 feet;) the grounds, elegantly ornamented with a fountain, and a large and well furnished green-house, 35 feet in front; the extensive vegetable and flower gardens, comprising an area of more than three acres; the alluring walks and drives in the neighborhood; the delightful land and water scenery; and the convenient distance of the institution from the city of New York, combine to render it, in these respects, just such a spot as to meet the wishes of parents, who, while providing for the *intellectual culture* of their daughters, would not lose sight of the best means for securing their *health and happiness.*

Course of Studies.

The course of studies embraces all the branches of literary and scientific knowledge imparted in schools, seminaries and colleges; and affords every facility for acquiring a thorough English, French and Classical education. It is conducted by the Rector, with the aid of a number of able resident teachers, and of eminent lecturers.

At the present time, (February 1st, 1844,) there are classes in Reading, Orthography and Definitions; Grammar, Criticism and Composition, Civil and Ecclesiastical History and Geography, Physiology, Natural Philosophy, Arithmetic, Algebra and Geometry, and Ancient and Modern Languages and Literature. The students of Natural Philosophy enjoy the advantages afforded by the *extensive Philosophical Apparatus* belonging to the institution. In Latin, there are several classes, studying Jacobs' Reader, Cicero, Virgil and Horace; and in Greek, beside the less advanced pupils, there is a class reading Homer and Euripides.

Two French Ladies reside in the family, and offer every desirable means for the thorough study of the French language, and for daily *French conversation.*

An extensive course of English and German Literature has been carefully prepared for the pupils in this department, and is pursued with the happiest effect.

Soon after March 1st, several of the classes will resume or commence the study of Mental and Moral Philosophy, Logic, Rhetoric, Botany, Chemistry, Natural History, Mineralogy and Conchology.

Library and Cabinet.

In the Library, selected with much care and at great expense, are deposited a choice collection of several thousand books, maps, charts and engravings, relating to every department of ancient and modern arts, science and literature.

The Cabinet of Natural History, which occupies a spacious apartment exclusively devoted to the subject, contains a very large collection of choice native and foreign specimens; and, by means of a correspondence and exchanges with distinguished naturalists, at home and abroad, there are secured abundant materials for illustrating the *Book of Nature.*

Accomplishments.

The accomplishments comprised in the arrangements of the Hall are vocal music, instrumental music on the piano, guitar, harp and organ, drawing, oil painting and modelling in clay, and calisthenics and dancing, as a recreation, and a means of imparting ease and gracefulness. Instruction is afforded also in a variety of other elegant accomplishments.

Exercises and Recreations.

Contiguous to the main building of the institution is a Calisthenium, with a number of contrivances to promote cheerfulness and afford healthy recreation. Every pupil is encouraged, moreover, to plant and cultivate flowers and shrubbery, in the extensive Gardens attached to the Hall, and thus become practically acquainted with botany and horticulture. The Greenhouse offers many allurements by its large collection of indigenous and exotic plants. Facilities are afforded for exercises in horsemanship; and, beside walking excursions, other recreations in the open air, such as archery, are recommended and encouraged.

Religious Department.

The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the family. The Chapel, in a building distinct from the main edifice, but connected with it by a covered way, is furnished with a baptismal font, communion-table, reading-desk, pulpit and organ, and is open every day for Morning and Evening Prayer, and at least twice for Divine Service on the Lord's day. It is used for religious purposes, and for none other. As a Presbyter of the Church, the Rector is free to avow his ardent attachment to her doctrines and worship; and his purpose is, by the help of God, in every way to impart the spirit of her devotions to all those who are or may be placed under his care, and to render religion attractive and interesting.

The Scriptures are daily expounded in course; and there is a Sunday Bible-class, including all the pupils of the institution. A familiar acquaintance with the Sacred Volume is made a prominent object, and regarded as an essential part of female education.

The members of the Hall enjoy the benefit of a stated annual visitation by the Bishop, who attends recitations of the classes in all the studies pursued, and acquaints himself with the condition and prospects of the institution, with a view officially to report thereon to the Convention of his diocese. In his last Annual Address, he reported as follows:

"*Thursday, July 13th, and the two following days, visited St. Ann's Hall, Flushing, Queen's county, and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its value as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education. On Saturday, 15th, I confirmed two in the Chapel of the Hall.*" The whole number of the members of the family confirmed by the Bishop, in four years, is thirty-seven.

Domestic Arrangements.

The suits of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There are no general schoolrooms, and no ordinary school furniture; but all the classes recite in distinct and neatly carpeted and furnished *Class-rooms*, so as to preserve the family association and establish habits of refinement. Each study or dormitory is devoted to two, or, at most, three pupils; so that, instead of the usual and very objectionable custom in boarding schools of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. The Rector and all the resident governesses and teachers take their meals with the pupils, in a spacious family-hall. The whole number of pupils is divided into sections of six or eight; and the members of each section are the protegees of a Curatress, who aids them in their studies and is their confidential friend.

Sessions.

The academical year is divided into two sessions of 21 weeks each, not including the vacations. The Spring session commences March 1st, and the Winter session October 1st. In the Spring session, there is a vacation of a week at Easter; and in the Winter session, a week at Christmas.

Expenses.

The charge for tuition in all the English studies, and in the Latin and Greek languages, with board, washing, lights, &c., &c., for the session of five months, from March 1st to August 1st, is reduced one fourth from the former charges, to $120.

The pupils are furnished by the Hall with all books, maps, stationery, and various other requisites, and charged for the use of them; but this charge *cannot exceed one dollar per month.*

Outfit.—Each pupil must be provided with a Bible and Prayer-book, bed and bedding, 6 towels, 6 napkins, ring, fork, and 2 spoons; but all these, (when preferred by parents,) are provided, through the agent of the Hall, at a moderate outlay.

For pupils who do not study Music, Modern Languages, Drawing and Oil Painting, there are no other charges whatever.

Accomplishments.—The terms for instruction in the accomplishments are as follows:

Music, piano or organ, per quarter,	$20
Guitar or singing, do.	$10 to 15
Harp,	25
The French, Italian, German or Spanish language, per quarter,	8
Drawing, Oil Painting or Modeling,	10 to 15

Free Scholarships.

Any patron of the institution who may be the means of adding three pupils to the Hall, at one time, is at liberty to nominate a fourth, who shall receive board and tuition free of charge.

☞ *The arrangements of the Institution require, that no pupil be admitted for a less period than a half year, and that two months' notice be given, or a charge made for that time, in case of the removal of a pupil.*

For further information address the Rector or the Secretary.

Flushing, L. I., Feb. 1st, 1844.

☞ The Hall may be visited, several times a day, by means of public conveyances from New York. Coaches and Omnibuses for Flushing, leave their station, No. 21 Peck Slip, every morning and afternoon; and a Steamer sets out, twice a day, from the foot of Fulton street, East River. The coaches and omnibuses call for passengers in any part of the city of New York, and convey them to the Hall, where they again call for them at appointed hours. Feb. 17—2t.

EPISCOPAL BOOK STORE.

Depository of the General Prot. Epis. S. S. Union and Agency for Patrick, Lowth and Whitby's Commentary. R. S. H. GEORGE, 26 South Fifth st., 3 doors above Chesnut.

NEW BOOKS! NEW BOOKS!

SIXTEEN Lectures on the causes, principles and results, of the British Reformation, by John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Sermons, by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge, edited by the Rt. Rev. C. P. McIlvaine, D. D.

The History, Object and Proper Observance of the Holy Season of Lent, by Rev. W. Ingraham Kip, M. A.

An Address to Young Persons about to be Confirmed, by Daniel Wilson, D. D., Bishop of Calcutta, edited by Benjamin Dorr, D. D., Rector of Christ Church, Philad.

Buds, Blossoms, and Fruit of the Church, by a Candidate for Orders in the Church.

Questions on the Lessons, Collects, Epistle and Gospel in the Sunday morning service of the Church, designed for Bible Classes and Sunday Scholars.

An Explanation and History of the Book of Common Prayer, to which are added the Articles of Religion.

Feb. 17.

MONEY RECEIVED FOR THE RECORDER.

Mrs. F. A. Miner, Manchester, Vt.,	$10 00
Mrs. Maria A. Fisher, Northumberland, Pa.	6 00
Mrs. Eliza J. Colston, Alexandria, D. C.,	5 00
James Peacock, Esq., Harrisburg, Pa.	5 00
Joseph Gray, Cannonsburgh, Pa.	2 00
W. N. Edwards, Burwell's Bay, Va., to April, 1844,	3 00
Rev. W. F. Halsey, Columbus, Mi.	3 00
Port Huron, Mich.—John Wells, Jesse H. King, Wellington Davis, Dr. Fechet, each $1 25,	5 00
Mrs. Mary Anderson, Wilmington, N. C.	2 50
John Fleeger, Greensburg, Pa.,	2 50
Rev. John P. McGuire, Loretto, Va.	2 50
Miss Ellen E. Newman, Orange C. H., Va.	2 50
Joshua E. Driver, Middletown, Del.	5 00
Aquilla Pritchard, Wilmington, Del.	2 50
Cromwell Orrick, Hancock, Md.	5 00
Mrs. Jane Delaplane, do.	5 00
Dr. Thomas Springer, Middletown, Md.	2 50
Thomas Schnebley, Hagerstown, Md.	5 00
Mrs. Margaret Henderson, Gulf Mills, Pa.	3 00
Rev. N. N. Cowgill, Mills Point, Ky.	2 50
Wm. Creighton, Chillicothe, Ohio.	2 50
Benjamin Skinner, Nottingham, Md.	5 00
Mrs. A. C. Hammond, Easton, Md.	2 50
Mrs. T. R. Loockerman, do.	2 50
Mrs. Mary Allen Hempston, Noland's Store, Va.	2 50
	$94 50

Poetry.

"NOT NOW."

Fainter her slow step falls from day to day—
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say—
"I am content to die; but O, not now;
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe—
Not while the birds such lays of gladness sing—
Not while bright flowers around my footsteps wreathe.
Spare me, great God! lift up my drooping brow;
I am content to die; but O, not now!

"The spring hath ripened into summer-time;
The season's viewless boundary is past;
The glorious sun hath reached his burning prime:
O, must this glimpse of beauty be the last?
Let me not perish while o'er land and lea,
With silent steps, the lord of light moves on;
Not while the murmur of the mountain bee
Greets my dull ear, with music in its tone.
Pale sickness dims my eye and clouds my brow;
I am content to die; but O, not now!"

Summer is gone, and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn:
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream—
To watch in silence, while the evening rays
Slant through the fading trees with ruddy gleam.
Cooler the breezes play around my brow,
I am content to die; but O, not now!"

The bleak winds whistle—snow showers, far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and cold and drear
Winter stalks on, with frozen mantle bound:
Yet still that prayer ascends—"O, laughingly
My little brothers round the warm hearth crowd;
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices light and loud!
Spare me awhile, raise up my drooping brow,
I am content to die; but O, not now!"

The spring is come again, the joyful spring:
Again the banks with clustering flowers are spread;
The wild bird dips upon its wanton wing—
The child of earth is numbered with the dead!
"Thee never more the sunshine shall awake,
Beaming all redly through the lattice pane;
The steps of friends thy slumbers may not break,
Nor fond familiar voice arouse again!
Death's silent shadow veils thy darkened brow:
Why didst thou linger? thou art happier now!"

BIRTH-DAY MUSINGS.

"Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." But the years of thy pilgrimage, old Patriarch, were then a hundred and thirty, and how couldst thou say they had been few? Few they were indeed compared with the days of thy fathers, few compared with the ages yet before thee, a child of immortality!

"Man that is born of a woman is of a few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." Full of trouble, thine were, when these words broke from thy crushed heart, suffering yet patient man of Uz.

"How old art thou," asked a friend when I said, a few hours ago, "this is my birth-day." I told him: he was satisfied, but I was not; and all the day, the question has been whispered to my heart, *how old art thou?* How OLD? Jacob's years were few in his esteem, when he had lived a century and more; how old art thou?

Measure by years. Well they are few in fact, and so gentle has their flight been, that many of them have left scarce an impress on the track of time, and when I try to count them up by the marks they have left, their number is fewer still.

Measure by days. And it seems but yesterday that the days of childhood were here; in the sports of my children that now at evening are laughing around me, I live over again the days of the years when I was a child like them. Cloudless skies are yours, light hearted children; laugh while you may and be happy in your innocence and ignorance; the days of darkness are to come, and tears will follow the smiles that now play so sweetly on your sunny brows. The *days* of my years are few, and the few have fled swiftly and where are they?

Measure by deeds of usefulness, and O! how few. Few in fact, and few compared with the deeds of others whose lives are no longer (measured by years) than mine. Reading Henry Martyn's Memoirs to-day, I met with the mention of the fact that David Brainerd, the Apostle of the Indians of the west, completed his course at the age of thirty-two; and Martyn; how old was Martyn when among the Indians of the East, he sunk amidst mighty labors and closed a career of usefulness such as few achieve; how old? He was just as old as I am to-day; younger by a year than Brainerd! It has been well said that some die old at thirty, and others young at fourscore. And who will not say that Brainerd and Martyn died old? Young in years, but what of that? We are measuring now by deeds, and such a record have they left, that it strikes us with surprise, though we had known it before, that men whose lives were so full of usefulness, whose memory is so fragrant, and whose stars are so bright in the firmament of those that have turned many to righteousness, were in their graves before the first fires of youthful zeal had burned out. Measure by the same scale, and my life has indeed been short. Where shall I hide a blushing face?

Measure by joys. Well, they have been more in number than the years. There was the joy of my youth, when the world was bright and parents loved and hope promised. There was the joy when youthful love met love's return, and hearts that heaven made for one another, "like kindred drops were mingled in one." And there was the joy—the hymn shall tell it:

"Sweet was the time when first I felt
A Saviour's pardoning blood."

Yet it has not been with me a life of joys. The number of them has been more than the number of the years, but far less than the days. For—

Measure by griefs, and the sum is swelled. Their strength is labor and sorrow. Disappointment, desertion, reverses, sickness, death, as I look back over thirty years, how often they have stretched themselves across my path and left their form in the dust. There was the first great grief of my youth, when my best loved friend was suddenly cut down in the heat of his eighteenth summer. I was quite unready then for such a blow, and my heart aches now at the memory of that early grief. And there were hopes of usefulness, and plans that reached beyond the seas, and thoughts of following in the footsteps of those who have forsaken country and home for Christ; and all those hopes were withered, those plans thwarted, those thoughts dispelled forever, when disease crept on me, and made its home within me. And since that the angel of death has often come to the hearts of those dear to me, and while those hearts were beating with mine, he has broken the golden bowl.

"Friend after friend departs:
Who has not lost a friend?
There is no union here of hearts,
That finds not here an end."

Measure by sins. And the days of the years of my life have been more in number than the sands on the sea shore.

Measure by mercies, and they have been more in number than the stars of heaven.

This is the history of thirty years that have now gone to be numbered with the years beyond the flood. God grant that the years to come may be *more* than *these*. Not more in number, for I have learned, that

"It is not all of life to live."

He lives the longest who does the most to answer life's great end. It seems but little to speak of ten years more of time, and yet how much might be done in that short space, for the world about me. How many minds might be reached and moved. How many truths might be fastened as with nails. How many thoughts awakened where thoughts of God are few. How many sinners led to Jesus! I would love to live till I had done something for him who did so much for me. When I have done enough for him I would love to die.

And now I enter on another year, and shall it be like the thirty that have passed? Not if the feeling of this hour lingers with me; not if the vow now made and registered in heaven is remembered; not if the prayer I now offer is heard and answered.

"So teach *me* to number *my* days that I may apply *my* heart unto wisdom."

[*Observer.*

TO CLERGYMEN AND PUBLIC SPEAKERS.

We copy from the London Record, the following reply to a correspondent, "who seeks a remedy for that affection of the trachea, of which so many active clergymen complain."

1. Let the throat be always kept at the same even and low temperature at which any keeps the face. Few ladies are attacked with this tracheal irritation, because with them, habitually the throat is open to the action of the cool air. Many men, and clergymen in particular, tie up the neck with a handkerchief with a pad in it, or with a thick stock, and in this way the glandular and highly vascular substance of the neck becomes peculiarly tender and susceptible, and the tracheal passage suffers with it. Let nothing be worn about the throat, either in winter or summer, but a plain thin mosella (? marseilloise) stock, which will not allow the throat to become heated; and it will soon be protected by habit from all swelling of the tonsils by cold, and from the sympathetic irritation of the trachea.

2. As a preventive, before the deduction of the packing round of the throat, begin the ablution with tepid water and vinegar, and gradually come to the copious use of cold water, applied by a sponge to the whole region of the neck and shoulders, rubbing afterwards with a coarse towel, till the skin is well reddened. If this plan is adopted in summer, by the time winter arrives it will be found quite sufficient to wear only the slightest stock in the coldest weather, and to sleep at night with the collar of the night shirt unfastened, without taking cold.

3. Many persons have a very injurious mode of speaking, by driving the sound from the chest harshly and gratingly through the windpipe, creating a sound which seems rather sepulchral within the body, than flowing easily out of it. It is far better to keep the mouth itself well open, giving the whole instrument rather the character of a trumpet in which the effective sound depends rather in a gentle steady filling of the mouth of the trumpet for vibration, than blowing into it violently. I believe this erroneous method to be exhausting at all times, and rapidly destructive of the organ. If the lungs are regularly expanded at proper intervals, and the column of inhaled air is allowed to flow out at a moderate and quiet rate, and without the vehement muscular driving of the chest, while the articulation is easy and independent, like the fingering of a flute, the natural instrument is then treated fairly, and will endure a degree of wear and tear not often encountered.

These are the results of thirty years experience, and though they appear minor matters, yet, if properly attended to, they will be found of real importance. Men of peculiar delicacy of throat may by perseverance in this way, become robust and indomitable speakers.

Of course if there is a general constitutional debility, collateral measures for improvement must be adopted also, or these hints would be of little avail.

TRULY ELOQUENT.

"I have come twelve miles," said an aged man, at a recent temperance jubilee at New Market, N. H., "to attend this meeting; yet I do not value my time; I feel rewarded by what I see around me. My friends, I have seen more of the world than most of you. I have trod the streets of proud London, and the winds of the distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon every tongue. Heaven blest me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed like a brute, to the killing cup—my eldest son tore himself from his degraded father, and has never returned. My young heart's idol—my beloved and suffering wife—has gone, broken-hearted to the grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the story of my shame and the ruin of my family. I still live—and stand here before you to offer up my heart's gratitude to my heavenly Father, that I have been snatched from the brink of the drunkard's grave. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But, my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant. See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's warfare!"

ADVICE TO A DAUGHTER.

There is one point, my daughter, which is too important to be omitted; I refer to the deportment which it becomes you to maintain toward the other sex. The importance of this, both as it respects yourself and others, you can scarcely estimate too highly. On one hand, it has much to do in forming your own character; and I need not say that any lack of prudence in this respect, even for a single hour, may expose you to evils which no subsequent caution could enable you effectually to repair. On the other hand, the conduct of every female who has the least consideration, may be expected to exert an influence on the character of every gentleman with whom she associates; and that influence will be for good or evil, as she exhibits, or fails to exhibit a deportment which becomes her. So commanding is this influence, that it is safe to calculate upon the character of any community, from knowing the privileged standard of female character; and that can scarcely be regarded as an exaggerated maxim, which declares that "women rule the world."

Let me counsel you, then, never to utter an expression, or do an act, which even looks like soliciting any gentleman's attention. Remember that every expression of civility, to be of any value, must be perfectly voluntary, and any wish on your part, whether directly or indirectly expressed, to make yourself a favorite, will be certain to awaken the disgust of all who know it. I would not recommend to you any thing like a prudish or affected reserve, but even this is not so unfortunate an extreme as an excessive forwardness. While you modestly accept any attentions which propriety warrants, let there be no attempt at artful insinuation on one hand, or at taking a man's heart by storm on the other.

Be not ambitious to be considered a belle. Indeed, I had rather you would be almost any thing else, which does not involve gross moral obliquity, than this. It is the fate of most belles, that they become foolishly vain, think of nothing and care for nothing, beyond personal display; and not unfrequently sacrifice themselves in a mad bargain, which involves their destinies for life. The more of solid and enduring esteem you enjoy, the better; and you ought to gain whatever of this you can by honourable means; but to be admired, caressed, and flattered, for mere accidental qualities, which involve nothing of intellectual or moral worth, ought to render any girl, who is the subject of it, an object of pity. You are at liberty to desire the good opinion of every gentleman of your acquaintance; but it would be worse than folly in you to be ambitious of a blind admiration.

I will only add, that you ought to be on your guard against the influence of flattery. Rely on it, the man who flatters you, whatever he may profess, is not your friend. It were a much kinder office, and a real mark of friendship, to admonish you tenderly, yet honestly, of your faults. If you yield a little to flattery, you have placed yourself on dangerous ground; if you continue to yield you are not improbably undone.—*Sprague.*

WORKS OF REPENTANCE.

We sort the works of repentance as they may best answer and suit with the works of sin. Now all sins grow out of these three heads, and may be reduced to one of them, the first, spirit; the second, flesh; the third, the world; and are corrected each of them by his contrary. In physic it holds, every thing is cured; in justice it holds, every thing is best corrected by his contrary. Now it is contrary much against each of these to be deprived of that it loves and delights in. The spirit loves to be at liberty to range and to scatter itself in many manners of thoughts; or if it fix, to do it upon some pleasing object. Confine the spirit, make it undertake some task of devotion, set it to pray, to meditate, which is a dry object and nothing pleasing to it; fix it so, and you punish it. For nothing is more irksome. It is *vexatio spiritus.* The flesh that loves to fare well, put it to fast; loves to sleep and take her ease, put it to watch or to lie hard; loves *vestiri mollibus,* (to be clothed in soft raiment,) gird it with sackcloth; loves mirth and good company, make it retire and sit pensive; abridge it of these all or any, and you punish it more or less I warrant you. The world and the worldling they love to part with as little as they can. Charge them with any thing that shall be to them chargeable, it punishes them shrewdly, and is to them a punishment. Thus then these three they may be met with, each of them if they have made a fault. For neglect of serving of God, with some task of devotion more than ordinary. For fulness of bread with that truly *sacra fames,* the exercise of fasting. For looseness of life, with works tending to the taking down of the flesh, and making it less fleshly. For taking that which was others, to depart with that which was our own. For want of bowels, with works of mercy. In a word, with suffering what we would not, for doing what we should not.

[*Bishop Andrews.*

AMBITIOUS PARENTS.

The poison of ambition is often so instilled by parents and others into the young heart, as to embitter the future days of their offspring. "He is a smart boy, and will make a judge some day." "Learn your book well and you may become a Governor." "You shall be a lawyer, if you study hard." The child is thus made to look for something in a different sphere of life, and to be discontented with that of his parents.

Fathers—mothers—set your faces like a flint against this ambition in your children; rebuke every attempt to enkindle it—teach those to whom you have given life that independence, virtue, self-respect, are better than all the titles and offices that men can give—that the race of ambition for popular or official favors must be with naked limbs through thorns and brambles, and amidst snares and gins and pit-falls—a race in which there is nothing to gain but much to lose. Teach them that better ambition, to look down with pity on all the scramblers for office, and to seek a surer happiness here, and a ten-fold better prospect of happiness hereafter, in the quiet walks of private life amidst domestic virtues and all the kindly influences of home.

Mother's Magazine.

MORNING DEVOTION.

The morning is the time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world, where I have often gone astray;—to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character, which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! It may be my last day! It will certainly bring me nearer to death and judgment! Now, when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favour of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providences, to seek his blessing on our labors and his succor in temptation, and to consecrate to his service the day which he raises upon us.—*Channing.*

THE DAY OF REST.

Few blessings have been bestowed upon the race of man more precious than the rest of the Sabbath. If we but rightly value it, we never should present our thanksgivings to God, without praising him for the appointment of this day. We make a sad mistake, if we judge of the value of the Sabbath by the manner in which it is regarded in our fallen world. The greater part of mankind esteem nothing to be desirable that calls their attention to serious things, and especially to the concerns of the soul. They would rather pursue their giddy pleasures undisturbed, than to turn aside from them even for a single day to think of God, and heaven, and eternal life. But to one whose heart is right in the sight of God, the Sabbath is a day of inexpressible delight. Such a one longs to shut the world out of his thoughts,—to take the Bible and study it with diligence,—to examine himself,—to survey the past and the future,—to contemplate the Divine perfections, and to attend on the appropriate duties of public and private worship.

Children's Friend.

ANNA.

Anna had been told by her mother not to go beyond the garden gate; but she only thought whether her mother was likely to see her, forgetting that the eye of God was upon her! He seeth our very hearts, and He punishes those who transgress His laws. Anna had forgotten all this, and upon seeing several boys and girls coming down the lane, she ran out to join them in their sports. Like most rude and idle children, they were making a great noise, which prevented them from hearing a carriage that was coming along the road. The tall trees hid it from their view until it quickly turned round close to them. They all got out of the way except poor Anna, who was so frightened, that she ran quite under the horses, and the servant being unable to stop them, the wheel went over her foot.

Her mother ran out when she heard the screams; and what must she have felt, when she saw her little girl so severely, though justly punished! Anna was taken in, and a surgeon came, who dressed her foot, which was so much hurt, that she could not stand for five or six weeks. During that time many a bitter tear did Anna shed, when she reflected how she had sinned, and had been the cause of so much grief and trouble to her kind parents; and many a time did she resolve never to act in that manner again.

A kind lady frequently visited her whilst she was suffering from the painful foot, and conversed with her upon the exceeding sinfulness of the human heart and its proneness to evil, exhorting her to watch diligently over all her thoughts, words, and actions, and, above all, to pray frequently for that grace without which we can do no good thing. When Anna was quite recovered, this good lady gave her a small card, with a piece of ribbon through it, and on the card was written, "Behold thou art made whole: sin no more, lest a worse thing come unto thee."—John v. 14.
—*Youth's Friend.*

THE BIBLE COMPANION.

A VALUABLE BOOK for Sabbath School Teachers &c. The Bible Companion, designed for the Assistance of Bible Classes, Families, and young students of the Scriptures. Third American from the last London edition. Revised and adapted to the present times by Stephen H. Tyng D. D.
An Essay on the Composition and Delivery of a Sermon by J. F. Ostervald, of Switzerland. Devotional Exercises of the Heart by the deeply pious Mrs. Rowe. The Death of Abel, by Gessner. The Life of Col. Gardiner, by Philip Doddridge—also a general assortment of Religious and Miscellaneous Books at low prices. For sale by
JAMES K. SIMON.
Jan. 13. Fifth street above Spruce.

NEW AND POPULAR BOOKS.

MEMOIR of Miss Sarah L. Taylor or an Illustration of the work of the Holy Spirit, in awakening, renewing and sanctifying the heart, &c.
A Protestant Memorial, by Thomas Hartwell Horne, B. D.
A Voice from Antiquity, by D'Aubigne, Author of History of the Reformation.
The Voice of the Church, by the same author.
The Forsaken Home, by Charlotte Elizabeth.
Letters from Ireland, by do. do.
The Bible Companion, new edition, revised by Dr. Tyng.
Also, a general assortment of Religious and Miscellaneous Books. Bibles, Prayer and Hymn books at the lowest prices, for sale by JAS. K. SIMON.
Jan. 20. 121 South Fifth above Spruce.

BOOK OF HOMILIES—NEW EDITION.

EDWARD C. BIDDLE, No. 6 South Fifth st., has in press and will shortly publish,—
"Certain Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth; with the Constitutions and Canons Ecclesiastical set forth in the year 1603," to which are added the Articles of Religion, Constitution and Canons of the Protestant Episcopal Church in the United States of America.
In the above work, the Homilies, with notes, &c., will be reprinted from the last English edition, page for page, and in the same sized type with it. Much additional matter of especial interest to members of the Protestant Episcopal Church in this country, will be added; while the price will be little more than one half that is at present charged for the English edition of the Book of Homilies.
The publisher has received the following approving notice of his undertaking, from the Bishop of the Protestant Episcopal Church in the Diocese of Ohio.
GAMBIER, Jan. 18th, 1844.
Dear Sir,—It is well and seasonable that a new edition of the Homilies should be published in this country. They certainly contain, as our 35th Article says, "a godly and wholesome doctrine, and necessary for these times." I think there could hardly be times in which that wholesome doctrine would be more required than it is at present. As familiar and standard expositions of the doctrines of our Church, and as the Church's stern testimony against the corruptions of Romanism, they are invaluable. Certainly, every family in the Prot. Episcopal Church of this country, should have a copy of the Homilies. But I believe the edition published, many years ago by the Homily and Prayer Book Society of Maryland, is the only American edition; and that has been long out of print. Wishing your edition an extensive patronage, I am,
Dear Sir, your obedt. servant,
CHARLES P. McILVAINE.
EDW. C. BIDDLE, ESQ., *Philadelphia.* Feb. 3—2t.

FAIR IN AID OF TRINITY CHURCH,
Centreville, Bucks county.

This infant Church has been struggling into existence and making slow but sure progress with very little foreign aid, although few have needed it more. The Ladies of the congregation now purpose making an effort in its behalf by means of a Fair, on the 22d of February. A number of Ladies are actively engaged in making articles to aid the undertaking, and it is hoped others may be stimulated to render like assistance. Any donations in money or articles, may be sent to the office of Mr. Stavely, No. 12 Pear street. ☞ *In order that the articles for the Fair may reach their place of destination in time, they must be sent to Mr. Stavely's office* PREVIOUS *to Saturday the 17th of February.*
C. WILTBERGER, JR., *Rector.*
Jan. 27—4t.

THE BOOK OF COMMON PRAYER. Diamond Prayer-book. Splendid miniature edition.
This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States. Containing four fine steel engravings.
For sale by HENRY F. ANNERS,
No. 2?? Market street, above Sixth, south side.
Jan. 13—tf.

JUNKIN ON THE PROPHECIES.

IN Press and will shortly be published—the Little Stone and the Great Image—or Lectures on the Prophecies symbolized in Nebuchadnezzar's vision of the Golden Headed Monster, by the Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.
JAMES M. CAMPBELL & CO.
Dec. 30—tf. 98 Chesnut st., up stairs.

MAGIC LANTERNS.

THE subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with sliders, suitable for Sabbath and other schools. The Lanterns and sliders will be sold separately or together, as required, at the lowest prices for cash, and carefully packed to order. Lanterns for the Hydro Oxygen light, with all the apparatus for generating the gas, suitable for Academies and Seminaries. Astronomical sliders in sets and single views. Moveable Astronomical sliders in sets, with each slider to revolve by rack motion, packed in a box. Scripture sliders in sets of twelve, neatly packed in a box. Scripture do. single views affording the most complete assortment of subjects ever yet offered for sale. Natural History sliders, single and in sets. Temperance do. do. do. do. Humorous moveable sliders in almost an endless variety. Telescopes, Microscopes, Lenses, &c., suitable for Seminaries and Academies.
For sale wholesale and retail by
McALLISTER & CO.,
Dec. 30.—3m. 48 Chesnut st., Phila.

EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal S. School Union, R. S. H. GEORGE, No. 26 South Fifth street, 3 doors above Chesnut.

PATRICK, LOWTH AND WHITBY'S COMMENTARY.

Now Ready—No. 1 (price 25 cts.) of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament—Bishop Lowth on the Prophets—Arnold on the Apocrypha—Whitby on the Gospel and Epistles—Lowman on the Revelations.
In the previous editions of this work the Annotations were printed without the Text, thus rendering it a mere book of reference for the Study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.
Terms—The work will be well printed from new type on good paper, and will be in every respect equal, if not superior to the English edition and will be completed in sixty *numbers*, at 25 cts. each, payable on delivery.
Jan. 13.

A LADY, a communicant of the Church, wishes to engage, as a Governess, in a family or as Teacher in a School. Her references as to character, qualifications, experience and success, will prove quite satisfactory.
No objection to a Southern or Western residence. Address "G. K. R." Office of the Episcopal Recorder, No. 12 Pear street. Jan. 27—3t.

D'AUBIGNE'S REFORMATION.

NEW EDITION, WITH ALL THE NOTES AND REFERENCES.

PRINTED on fine paper and in good type and at a cost 25 *per cent. cheaper than the inferior New York edition.* Price in boards 75 cts.
JAS. M. CAMPBELL & CO.,
Jan. 27—3t. 98 Chesnut st., up stairs.

NEW BOOKS.
EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal Sunday-school Union, and General Agency for Patrick, Lowth & Whitby's Commentaries on the Holy Scriptures.
The Lenten Fast, by Rev. Wm. Ingraham Kip, M. A.
Christian Ornaments or the Spirit of the Church.
An Apology for Apostolic Order, and its advocates in a series of Letters addressed to the Rev. J. Mason, D. D. By the Rev. John Henry Hobart.
A compendious Ecclesiastical History, from the earliest period to the present time, by Rev. Wm. Palmer, M. A.
Two Discourses on Prophecy, with an appendix in which Mr. Miller's scheme concerning our Lord's Second Advent is considered and refuted by Samuel Farmar Jarvis, D. D. LL. D.
The Early Called, a Gift for bereaved parents, by the Rev. Wm. H. Lewis. R. S. H. GEORGE,
25 South Fifth street.

THE OLD EPISCOPAL BOOK STORE.

H. HOOKER, 178 Chesnut st., opposite the Masonic Hall, has just received—
Mariolatry, or Facts and Evidences demonstrating the Worship of the blessed Virgin Mary by the Church of Rome, by Thomas Hartwell Horne, B. D., and edited by Rev. Samuel Farmer, D. D., LL. D.
Bishop Hopkins' fourth Letter, on the Ordination of Mr. Carey, the Protest of Drs. Smith and Anthon, &c. &c.
Eliza, the Child that Grew in Grace, written by a Lady and published as an Offering to the Children of the Parish of St. John's, Hartford.
Reasons Why I am a Churchman, or the Churchman Armed, &c. Price 12 cts.
A new edition of Cotterill's Family Prayers.
Jackson, Cross and Sanderson on the Church.
Revivalism and the Church, a letter to a Reviewer in reply to several articles in the New Englander.
For sale by H. HOOKER,
178 Chesnut street, opposite the Masonic Hall.
Jan. 27.

JAMES M. CAMPBELL & CO.,

THEOLOGICAL BOOK PUBLISHERS, have recently issued the following valuable works:—
Neander's History of the Planting and Training of the Christian Church by the Apostles, translated from the 3d German edition, by J. E. Ryland. Cloth $1 50—sheep $1 75.
Neander's History of the Christian Religion during the first three centuries. Cloth $1 50—sheep $1 75.
Short's History of the Church of England to the Revolution of 1688. Cloth $1 50.
Whately's Kingdom of Christ. Paper 25 cts.
Whately's Errors of Romanism. Paper 25 cts.
Llorente's History of the Inquisition. Paper 37½ cts.
Lives of Pope Alexander the VI. and his Son Cæsar Borgia. Paper 37½ cts.
Conversations on the Parables of the New Testament, by the Rt. Hon. Lord Stanley. Cloth 37½ cts.
IN PRESS.
Junkins on the Prophecies.
Hopkins on the Origin, Principles and Results of the British Reformation.
Jan. 27.

FIVE DISCOURSES AGAINST POPERY.

BY Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 25 cts.
"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."
For sale in Philadelphia by R. S. H. George, H. Hooker, and J. Whetham & Son;—in New York by Swords, Stanford & Co., and Alex. V. Blake;—in Boston by James B. Dow and Charles Stimpson, Jr.—and by the Publisher, Isaac N. Whiting, Columbus, Ohio.
Jan. 13.

JUVENILE BOOKS.

EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following:—
By Jacob Abbot—The Rollo series, 13 vols.—the Lucy series, 4 vols.—the Jonas series, 4 vols.—Marco Paul's Travels, 3 vols.—Honeyhead—McDonner.
By Miss Sedgwick—Stories—Home—Live and Let Live—Love Token for Children—the Poor Rich Man and the Rich Poor Man.
By Miss Edgeworth—Rosamond—Frank—Harry and Lucy—Parents' Assistant.
By Robert Pollok—Helen of the Glen—Persecuted Family—Ralph Gemmel—the Massachusetts' School Library, 12 vols.—the Aunt Kitty Series, 5 vols.—Youth's Library for the Parlor, 6 vols.—Boys' and Girls' Annual—Boys' and Girls' Magazine, 2 vols.—Youth's Historical Gift—the Young Islanders—Robinson Crusoe—Robinson Crusoe for the Young—Adventures of Hernandez Cortez—Adventures of Capt. John Smith—Wonders of Nature—Wonders of Art—Naturalist's Rambles—Bass' Country Book—Scenes in Nature—Youth's Sketch Book—Holiday Tales—Persevere and Succeed—Jessy Allan—Willy Rogers—Bingley's Stories about Instinct, and many others calculated to please and instruct little folks.
Dec. 30.

SCHOOL FOR YOUNG LADIES,
PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has removed his School for Young Ladies, to No. 25 South Thirteenth street, below Chestnut.
The Academical year of ten months, is divided into two terms of five months each; commencing on the first of September, and on the first of February.
TERMS.
For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetorick, &c.

To pupils over twelve years of age, per quarter,		$12 50
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Text books furnished (if desired) at the usual store prices. Payable quarterly.
A few pupils will be received into the family.
Board, Washing, and Tuition in Latin, and the usual branches of an English education, $140 per term of five months. Payable in advance. Dec. 23.—tf.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARCOTTON, Carver 82 South Fifth st., Philad.
Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.
☞ See advertisement in McElroy's Directory.
Oct. 14—5m.

PLANTING AND TRAINING OF THE CHURCHES.

IN Press and will shortly be published—the History of the Planting and Training of the Christian Churches of the Apostles—translated from the German of Dr. Augustus Neander, by J. E. Ryland. 1 vol. 8vo.
This Work will be in uniform style, with our edition by the History of the Christian Church during the first three centuries, by the same author.
JAMES M. CAMPBELL & CO.,
Dec. 30. 98 Chesnut st., up stairs.

VALUABLE AGRICULTURAL WORKS.
CHEAP FOR CASH.

LECTURES on Agricultural Chemistry and Geology. By James F. M. Johnston, 2 vols. 12mo.—Gray's Botanical Text Book for Colleges, Schools, and Private Students. Illustrated with numerous engravings.
Gardening for Ladies; and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.
The Theory of Horticulture; or an attempt to explain the Principal operations of Gardening. By John Lindley, edited by A. J. Downing and A. Gray.
Squarey on Agricultural Chemistry; intended for the use of the Practical Farmer.—Fessenden's New American Gardener.—Complete Farmer.—New American Orchardist.—Received and for sale by
BARRINGTON & HASWELL,
Oct. 28. 293 Market street.

MEMOIR OF BISHOP MOORE.

RECENTLY published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., by Rev. J. P. K. Henshaw, D. D., now Bishop of Rhode Island, with an engraved likeness—octavo, 502 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Liturgy—price 75 cts. A liberal discount will be made to Booksellers. STAVELY & McCALLA.
Dec. 2—5t.

"SOMETHING VALUABLE AND BEAUTIFUL BEYOND DESCRIPTION."
A BOOK FOR EVERY BODY.

(*Which may be obtained by appropriating for that purpose only 12½ cents per week.*)

JUST published, the first number of HARPER'S ILLUMINATED AND NEW PICTORIAL BIBLE.
This Great and Magnificent Work will be embellished with SIXTEEN HUNDRED HISTORICAL ENGRAVINGS, exclusive of an initial letter to each chapter, by J. A. Adams, more than fourteen hundred of which are from original designs by J. G. Chapman. It will be printed from the standard copy of the American Bible Society, and contain Marginal References, the Apocrypha, a Concordance, Chronological Table, List of Proper Names, General Index, Table of Weights, Measures, &c. The large Frontispieces, Titles on the Old and New Testaments, Family Record, Presentation Plate, Historical Illustrations, and Initial Letters to the Chapters, Ornamental Borders, &c., will be from original designs, made expressly for this edition, by J. G. Chapman, Esq., of New York; in addition to which there will be numerous large engravings from designs by distinguished modern artists in France and England—to which a full-index will be given in the last number.
☞ The great superiority of early proof impressions, from the engravings will insure to those who send their names early to the Agents, and take the work in numbers, the possession of it in the highest state of perfection.—One number will be issued every two weeks, and the Book will be completed in about 50 numbers, at 25 cents each.
Clergymen, members of Churches, &c., visiting the city, are invited to call and examine the specimen number.
☞ Persons in the country wishing a specimen number, can have one sent by enclosing 25 cts. For $1, five numbers will be sent; and in the same proportion for the whole work.
☞ Orders must come post-paid, or free, and be addressed to G. B. ZIEBER & CO.,
No. 3 Ledger Buildings,
3d and Chesnut streets, Phila.,
Agents for HARPER'S PICTORIAL BIBLE.
Dec. 30—3m.

STANDARD WORKS.—Published by BARRINGTON & HASWELL, 293 *Market Street, Philadelphia.*
Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, on half calf.—The Psalms of David in Metre; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 32 mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Kame's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments, super-royal, 8vo largetype, various styles of binding, price from *two* to *eight dollars*. This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.
, A large assortment of Bibles and Prayer Books constantly on hand, for sale low.
Dec. 15—tf.

POPULAR BOOKS.

H. HOOKER has the following among a large assortment of valuable books for sale low:—
Tyng's Lectures on the Law and Gospel, new edition—Gleanings by the Way, by Rev. John A. Clark, D. D.—the Young Disciple, a new edition, by do. do.—the Pastor's Testimony, do. do., by do. do.—Scenes and Scenery in the Sandwich Islands, by Jarvis—Letters from Ireland, by Charlotte Elizabeth, 12mo.—Jay's Morning Exercises, for every day in the year—Jay's Evening do. for do. do. do.—the Prayer-book a Safe Guide, by Rev. A. Watson, M. A.—Bishop Hobart's Clergyman's Companion, containing the occasional offices of the Protestant Episcopal Church, with prayers, &c.—the Believer, a Series of Discourses, by Rev. Hugh White—Meditations on Prayer, by Rev. Hugh White, A. M.—Judah's Lion, by Charlotte Elizabeth, various sizes, &c.—Elijah the Tishbite, by Krummacher, 18mo.—the Rise and Progress of Religion in the Soul, new edition—the Family of Bethany, or Meditations on the eleventh chapter of the Gospel according to St. John, by L. Bonnet, translated from the French, 18mo.—Thirza, or the Attractive Power of the Cross—the Education of Mothers, or the Civilization of Mankind by Women, by L. Aimé Martin, a prize work, translated from the French—Morning Watches, by Frederick A. Bremer.
Also, School and Miscellaneous Books of the latest editions at very low prices.
For sale by H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.
Jan. 13.

ANNIE SHERWOOD;

OR, Scenes at School, by the author of Scenes in the Holy Land. 172 pp. 18mo. With a fine Steel Frontispiece.
"A beautiful and instructive little volume."—Episcopal Recorder.
"A very touching and interesting tale, presenting clear views of scriptural truth as it bears on the heart, the evil dispositions, and the life of those who yield to its influences, and illustrating with great vividness and felicity the various ways in which good may be done, by the parent, the child, the teacher and the scholar, within their respective spheres of movement. We have rarely met with a tale so natural, so beautiful, and so finely descriptive of the actings of youthful piety. It will be read by thousands with unmingled pleasure."—Boston Recorder.
"It has a handsome embellishment, and its contents illustrate scenes at school, which will delight juvenile readers."—Phila. Christ. Observer.
"Very interesting, having for its object the inculcation of Christian principles, and how they may be exhibited by a child, while in the daily discharge of common duties at school."—Christ. Intelligencer.
"A good little story, designed to exhibit an example of devoted and consistent Christian fidelity by a young girl at school. The various temptations which a life at school offers, and the way to meet and vanquish them, are delineated in a very attractive and impressive manner. It is a book well adapted for Sabbath-schools, and for the perusal of the young generally."—N. Y. Evangelist.
The first edition of this work was sold in less than one month—the 2d edition is now ready.
Published by AMERICAN S. S. UNION,
Jan. 13. 146 Chesnut st., Philadelphia.